# GHENKŌ

## THE MONGOL INVASION OF JAPAN

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# GHENKŌ

## THE MONGOL INVASION OF JAPAN

Hojō Tokimune.

# GHENKŌ

## THE MONGOL INVASION OF JAPAN

BY

NAKABA YAMADA, B.A. (CANTAB.)

37183

WITH AN INTRODUCTION BY LORD ARMSTRONG

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# PREFACE

ONE evening in the summer before last, I was sitting in the reading-room of my College in Cambridge, when a small book entitled "Westward Ho!" caught my eye. I was greatly attracted by its contents. In the mellowing light of the sun, I perused the book page after page, until my attention was diverted by the dining-bell from the hall.

Ending my perusal, however, I stood a while with the pleasant memory of what I had read. One of my friends told me at table that that book was one of the great works of Charles Kingsley, and well worth reading. Having obtained a new copy, I finished the reading before long.

It was from this reading that I acquired the idea of writing this book. My first intention was to describe the historical event of "the Mongol Invasion of Japan" in such a novel as "Westward Ho!" But I have found it better to write an authentic, straightforward history rather than to use the medium of fiction. For the facts, which

would be used as the basis of an historical novel, are not known to our Western friends as a whole, as the Chino-Japanese war or the Russo-Japanese war has been; this is probably owing both to the remoteness of the events and the difficulties of research work, in a field so far removed in time and place.

"Ghenko," as the Japanese call "the Mongol Invasion"—a momentous national event which occurred in the last two decades of the thirteenth century—is, in my opinion, one of the most important facts which should be known by our friends who take an interest in the evolution of the Japanese power. For Japan is not a nation which became a world power simply because of the victories won in the Chino-Japanese and Russo-Japanese wars, but because of the superior spirit that has existed in the heart of the nation from earliest times.

Every historian knows what a powerful empire the Mongols founded in the thirteenth century, and with what pomp they ruled the world they conquered. Almost all the kings of Asia, and even the sovereigns of Europe, trembled on their thrones when the blood-red flag of the Mongols appeared, and were compelled to do homage to

the great khans of the Mongol empire, whose dominion extended over the vast territory from the Yellow Sea to the banks of the Danube. Although assailed by the victorious armies of the world-conquerors, Japan, singularly, was the only country which even the might of Kublai failed to subdue.

A small nation which was twice attacked by an ambitious neighbour, a thousand times stronger in every way, repulsed its formidable foe for ever. Is it not natural that a Japanese who reads the story of the Spanish Armada recalls that of the Mongol armada against which his ancestors fought, saving his fatherland from a tyrant's hand? Is it not a curious fact that, while the Spanish and Mongol empires have fallen for ever, England and Japan are still treading the path of national prosperity, both as the sovereigns of the sea and as the closest allies in the world?

However, in these two glorious victories which similarly became the source of the rise of the two nations, we see the difference that the one occurred in the sixteenth century and the other in the thirteenth. There may be some others of minor importance. But the similarities will, as

the reader goes on from chapter to chapter, probably very greatly overweigh the differences, and he will realise when he comes to the last stage how similar were the fates that England and Japan, one in the West and the other in the East, might have shared with each other.

One of the most striking similarities is that as the might of Spain had been scattered by the winds God blew for the English, who were given the chance of rising as the greatest maritime power, so, when the Divine tempest had shattered the Mongol power, the Japanese were afforded the opportunity of expanding as the sovereigns of the sea. But Japan could not actually avail herself of this great opportunity, and remained, for a long time, as an insignificant nation; for owing to the civil wars the government prevented the rising spirit of the nation from expanding to the four seas. But the vitality of a rising race could not absolutely be stopped by the government policy. Like a stream against the rocks, it ran to seek its way. Therefore, in carrying our thought back to that age, we are stirred to see how many of the brave Japanese took part in enterprises abroad with all the daring of Drake and Hawkins.

Divine tempest! It was indeed an awful power of the Unseen, which came just in time to co-operate with the armies of justice and valour, among which England ranked in the West and Japan in the East. Queen Elizabeth struck a medal bearing the inscription " Afflavit Deus et dissipati sunt." Clear it is that England was thankful for the Heavenly Grace. The Japanese have the idea that their land is the country of the Gods because they have been led to believe that Japan is under the special protection of the heavenly Being, by the events which have occurred during her long career. No theoretical certainty attaches to this belief. But will the knowledge of science bring the Gods' power to an end ? I will leave this question to my readers.

The first two chapters may be rather dry and insipid, yet so far as these historical events are concerned with the Mongols, Koreans and Japanese, it seemed to me of vital importance to examine the state of the old relations existing among them, so as to judge accurately the Mongol invasion, and the Japanese attitude towards it.

In order to show the Japanese spirit from the thirteenth century down to the sixteenth, I have added the twelfth chapter, in which the

readers are told how the Japanese Drakes and Hawkinses were taking an active part in the Eastern seas while the English seamen were founding their fame in Western waters; and the thirteenth chapter, under the heading "The Collision of Barbarism and Civilization."

The song inserted with a musical note is one which has been translated from a Japanese war song, "Ghenko-no-Uta" ("Song of the Mongol Invasion") as they call it, or more popularly known as "Shihyaku-Yoshu" ("Four Hundred States"), for the first stanza begins with those words. The song is so renowned and never-fading in Japan that generation after generation sing it in praise of the country's honour, and it is so instructive that even one who has no other knowledge of the national event is instinctively made aware by it of his ancestors' exploit and of "Tenyū," the Grace of Heaven. Though "Kimigayo" is universally recognised as the national anthem, the "Shihyaku-Yoshu" is in high favour in a different sense: it may be best compared with "Rule, Britannia" or "La Marseillaise." The Japanese find in the song something of a very impressive character—a conception of pride, justice and self-sacrifice, and so on; but

## PREFACE

I fear that the English version cannot convey the spirit of the original poem to the same extent as we feel it.

I express hereby my sincere thanks to the authors of the various books whose names are mentioned on the last page of this book, and from which I have obtained much useful information and many quotations. I am also very grateful to Prof. K. Hamada, of Kioto University, for his advice on my research work, and to Rear-Admiral K. Oguri, who kindly allowed me to use his authentic map.

N. YAMADA.

*January 1st*, 1916.

# INTRODUCTION

I HAVE been asked by my friend Mr. Yamada to write a few lines of introduction to his entrancing story of the defeat of the Mongol Invasion of Japan in the thirteenth century, now for the first time presented to English readers in a concise and attractive form, and it is with great pleasure that I comply with his honourable request.

Mr. Yamada has modestly attributed the conception of his task to the stirring story of "Westward Ho!"; but throughout his work one can see that in reality he is fired by the inbred chivalry of the knightly family of which he is the present representative, and he unconsciously pays a loving tribute to the brave deeds of his ancestors. He tells us of his first intention to write an historical romance; but he fortunately decided to confine himself to history, as the scenes he so picturesquely unfolds are worthy of comparison with those of Prescott's romantic histories of the conquests of Mexico and Peru, with this advantage, that in the battles of the

Ghenko all was fairly done by the victors, and no stigma of dishonourable or treacherous conduct besmirched their laurels.

Throughout his book, while laying before his readers in a spirited and dramatic manner the condition of the Far East in the thirteenth century and the events that led up to the war of the Ghenko, he brings out in high relief the similarity of the chivalrous patriotism that marked the rise to greatness of the island Powers of the East and of the West, and clearly shows that, notwithstanding the centuries that have since intervened, the same spirit and the same methods still mark the course of Powers seeking aggrandisement and of free people striving to maintain their honour and freedom. Change the names and the seat of war, and much of Mr. Yamada's story might well apply to the great struggle now taking place in Europe. I cannot help feeling that his presentment of the wisdom of the leaders of Japan and of the spirit of unity and national valour that animated her whole people at this momentous crisis is at the present time specially worthy of the careful study of people in this country.

Mr. Yamada has opened to us a sealed book,

and has shown that in their chivalrous devotion to their native land his countrymen possessed the germ of national greatness long before even the name of Japan was known to the vast majority of Western people. Further he has clearly shown that, had it not been for this spirit of national patriotism, Japan would comparatively early in history have fallen a victim to Mongolian greed, while somewhat later England would have become the victim of the haughty ambition of Spain.

We may gather from the perusal of this book that by like minds and noble conceptions the English and Japanese nations have risen above the greed for material possessions and the vulgarity of aggressive ambition, and that the alliance between the "Bulls" and the "Dwarfs" is highly honourable and beneficial to both. The reader will be struck by the similarity of mind that actuated the Mikado and Shikken Tokimune on the one hand and Queen Elizabeth and Lord Howard of Effingham on the other in the hour of national crisis, and he will be tempted to bring down the comparison to nearer our own times and contrast Lord Nelson with the great Admiral Togo.

The book points many a moral suitable for us to lay to heart at the present time, and I trust that many may find the same pleasure and profit in reading the book that I have done.

In conclusion I feel that Mr. Yamada is to be congratulated on the way in which in some three short years he has mastered the difficulties of the English language and on the picturesqueness and attractiveness of his literary style, and I venture to think that, had many of us been placed in a similar position in Japan and been called upon to write a history of the Spanish Armada in Japanese, we should have fallen very far short of what Mr. Yamada has accomplished.

ARMSTRONG.

CRAGSIDE,
ROTHBURY,
*March 15th*, 1916.

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# THE MONGOL INVASION OF JAPAN

From four hundred states and more
  Hundreds of the foe appear,
Looms a peril to the nation
  In the fourth the Koan year.
What should be our fear? Among us
  Kamakura men will go,
Martial discipline and justice
  To the world with shout we'll show.

From the Tartar shores barbarians,
  What are they? The Mongol band,
Fellows insolent and haughty,
  'Neath their heaven we will not stand.
Onward now our arms were practised
  For our native country's sake,
For our country now a trial
  Of these Nippon swords we'll make.

To the waters of Tsukushi
  We advance through flood and wave;
We with bodies stout and vigorous,
  If we fail, and find a grave,
Dying, we become the guardian
  Gods of home, for which we fell,
To Hakozaki's God I swore it,
  And he knows the pure heart well.

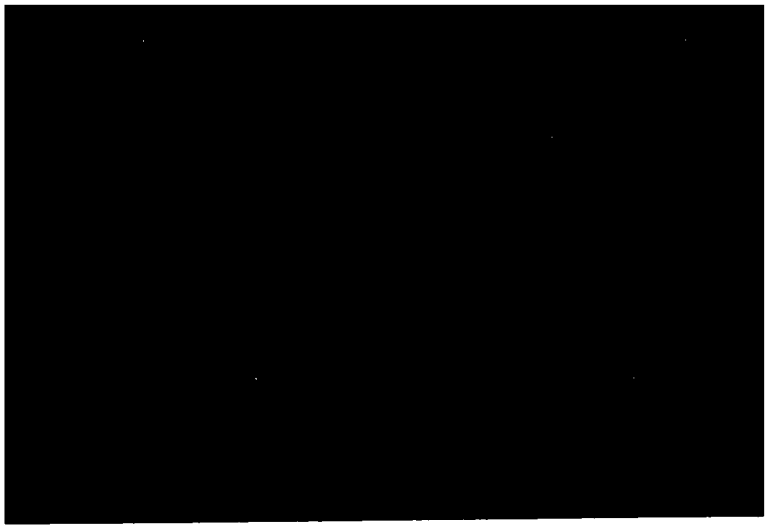
Heaven grew angry, and the ocean's
  Billows were in tempest tossed;
They who came to work us evil,
  Thousands of the Mongol host,
Sank and perished in the sea-weed,
  Of that horde survived but three.
Swift the sky was clear, and moonbeams
  Shone upon the Ghenkai Sea.

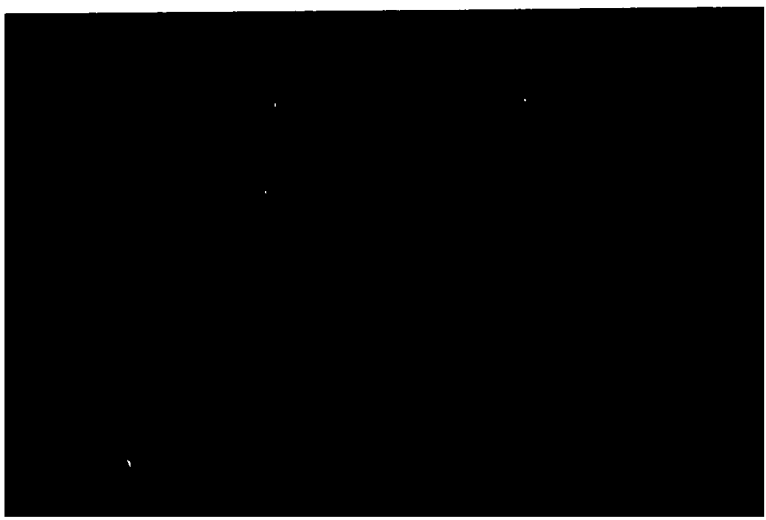
*Trans.* N. YAMADA.

## ERRATA.

Page 1, line 2, *for* "Emperor" *read* "Empress."

Page 276 (Index), *for* "Suiko Emperor" *read* "Suiko, Empress."





# GHENKO: THE MONGOL INVASION OF JAPAN

## CHAPTER I

### THE RELATIONS BETWEEN THE KOREANS AND JAPANESE

SINCE the history of Japan was first written in the reign of the Emperor Suiko (A.D. 593), the records make our intercourse with Korean countries clear since that time. In the light of these annals and taking in consideration many other legends and traditions, we know that the Japanese sprang up in the land which is known as Japan in consequence of a great fusion of various races of the northern continent and southern archipelagoes, and was, when our history begins, a perfectly independent nation which had remained comparatively unmolested by the continental troubles in which China, Korea and many other nations had been involved.

Therefore, the task which the successive

emperors of Japan had to undertake was mainly to subdue the fierce tribes and aborigines who here and there opposed the sovereign power, and next to check any foe from the continent who had easy access to the Western Islands of Japan, like Iki, Tsushima, and Kiushu.

Throughout the history of nations, we know of two kinds of defensive method: one is to withstand the enemy on the frontier, and the other to defeat him at a far distance from the frontier by means of an expeditionary force. But, failing the cessation of domestic troubles, it was, in any case, difficult to take the latter means. Japan, in the beginning of her history, was of course the home of fierce tribes, who were mostly pacified, however, by a little less than one century B.C. In the two great histories of Japan, it is told "In October, B.C. 87, Emperor Suijin declared to his vassals 'Now the home affairs are settled; but the barbarous tribes abroad (Korea) are not. Ye, four generals, go at once to subdue them'; and in April, B.C. 86, the four generals returned in triumph and reported to the Emperor on their warfare. It was in this year that most even of the foreign barbarians were quelled and the land became tranquil."

Emperor Suijin hereupon appointed Shionori-tsuhiko-no-Mikoto as a Japanese magistrate of Southern Korea, and established there a Japanese regency. This part of the peninsula was called Imna (*Mimana* in Japanese), and this event was the first Japanese dealing with the Koreans so far as the history of Japan shows.

In B.C. 32, an Imna envoy came to Japan for the first time. On his way home after his five years' residence in Japan, he was intercepted by some people of Sinra, one of the three countries in the Korean peninsula (Koryu, Sinra and Pek-chè) and was robbed of all the precious presents due to the King of Imna from Japan. This gave rise to discord between Imna and Sinra. Suijin was succeeded by his younger son, who is known as the eleventh emperor under the name of Suinin. He is said to have reigned ninety-nine years. The Emperor Suinin was succeeded by his younger son, Keiko, who became the twelfth emperor. His son Prince O-usu, who afterwards was known as Yamato-dake, is represented as having a most daring and romantic career. This prince was most successful in subduing the barbarous tribes who opposed

the state. There is told of him an interesting and touching story.

The first adventure narrated of him was regarding his elder brother. His father asked him, "Why does not thy elder brother make his appearance at the imperial banquets? Do thou see after him and teach him his duty."

A few days after his father said again to him, "Why does not thy brother attend to his duty? Hast thou not warned him as I bade thee?"

The young prince replied that he had taken that trouble. Then his father said, "How didst thou take the trouble to warn him?" And the prince coolly told him that he had slain him and thrown his carcase away.

The emperor was alarmed at the coolness and ferocity of his son, and bethought how he might employ him advantageously.

In these times, Kiushu Island was the abode of fierce and rebellious bandits, called Kumaso, who paid small respect to the imperial wishes. The emperor conceived that it would be a fitting achievement for his fearless son to put an end to these reckless outlaws, and he ordered Yamato-dake to do this.

So Yamato-dake, the prince, borrowed from

his aunt her female apparel, and, hiding a sword in the bosom of his dress, he sought out two leaders of the Kumaso, who were brothers. In their hiding place they were about to celebrate the occupation of a new cave which they had fitted up for themselves. They had invited a goodly number of their neighbours, especially of the female sex. Prince Yamato-dake, who was young and fresh looking, put on his female disguise and let down his hair which was still long. He sauntered about the cave and went in where the two outlaws were amusing themselves with their female visitors. They were surprised and delighted to see this new and beautiful face. They seated her between them and did their best to entertain her.

Suddenly, when the outlaws were off their guard, Yamato-dake drew his sword from his bosom and slew the elder brother. The younger rushed out of the cave, the prince close at his heels. With one hand he clutched him by the back and with the other ran him through with his sword. As he fell, he begged the prince to pause a moment and not to withdraw his sword from the fatal wound.

Then the outlaw said, "Who art thou?" And

he told him and for what purpose he had come. The outlaw said, " There were in the West none so brave as we two brothers. From this time forward it shall be right to praise thee as the August Child Yamato-dake (the bravest in Yamato)."

As soon as he had said this, the prince " ripped him up like a ripe melon."

Then, after he had subdued and pacified the rebellious princes of the district about the Straits of Nagato, he returned to the emperor and made his report. Thus the Kumaso tribe was, for the time being, subdued by the unrivalled valour of Yamato-dake. But in the northern part of the main island there lived another powerful tribe called Ainu. The brave prince was despatched and, penetrating the region occupied by the fierce tribes, he settled the disturbances. But on his way to the emperor he was stricken with a fatal illness. On his death bed he ordered his faithful companion Prince Kibi-no-Takehiko to take to the emperor his last message. It was :

" According to your Majesty's order, I have chastised the eastern barbarians with the help of the gods and with your imperial influence. I

hoped to return in triumph with my weapon wrapped in white. But I have been seized with a mortal disease, and I cannot recover. I am lying in the sweet open fields. I do not care for my life. I only regret that I cannot live to appear before you and make my report on my expedition."

The successor to the Emperor Keiko was known by the canonical name of Seimu. He was the thirteenth emperor. Nothing noteworthy is narrated of his reign, and we may believe that the influence of the Yamato race gradually spread over the islands.

The fourteenth emperor was Chuai, the eldest son of Emperor Seimu. It was in his reign that the Kumaso tribe arose in swarms in the western districts. "In January, A.D. 199, he proceeded to Tsukushi, in Kiushu, and lived in the palace of Kashii, making preparations for the chastisement of the rebellious tribe," says the Nihon-shoki.

He was accompanied by his empress, a lady of strong character, courage and energy, and of unbounded ambition; the greatest heroine in Japanese history.

It was on this occasion that Japan had a remarkable conflict with Korea. There was a Japanese invasion of the big peninsula, carried

on by the empress known as Jingo-Kogo. It is not traceable whether the motive of the invasion was the need for checking the growing influence of Sinra which was supposed to have been assisting the Kumaso tribe in Kiushu, or merely to realise the empress's ambition of raising the national prestige in the four seas.

The Koji-ki says, "One day during the campaign the emperor was playing on his lute, when the empress became divinely inspired. She then charged the emperor: 'There is a land to the westward, and in that land is abundance of various treasures dazzling to the eye, from gold and silver downwards. I will now bestow the land upon thee.' Then the emperor replied, saying, 'If one ascend to a high place and look westward, no country is to be seen. There is only the great sea'; and saying, 'They are lying deities,' he pushed away his august lute. Then the deities were very angry, and said, 'As for this empire, it is not a land over which thou oughtest to rule': Hereupon the Prime Minister, the noble Take-no-uchi, said, 'I am filled with awe, my heavenly sovereign, at this fearful message. I pray thee continue playing thy august lute.' Then he played softly; and gradually the sound

died away and all was still; when a light was brought they found that the heavenly sovereign was dead."

The description in the Nihon-shoki differs a little from the above. It is: "In the palace of Kashii, the emperor called the whole body of the officials of the Crown, and laid the matter of subjugating the Kumaso under debate, when suddenly the empress became divinely possessed. She spoke to the emperor in the name of the deity that possessed her, saying, 'Your Imperial Majesty, the matter of insubordination of the Kumaso is not worth grief. This country is worth nothing; why do you raise an army for such a trifling land? Beyond the sea, there is a treasure land far superior to this, which is as bright as a fair maiden, with dazzling gold and silver limitless, the land is called Sinra. He who dedicates to me a shrine, will get the land subdued without bloodshed, and the Kumaso will be subjugated.'"

Korea was at this time divided into four kingdoms, and there was some official communication between Imna and Japan. It is not easy to understand Chuai's incredulity; but it may be sound to see in this the conservative

character of the emperor in contrast with the empress's daring nature.

The empress had greater faith in the gods, greater ambition and greater statesmanship than her husband. A foreign conquest would ensure to her greater fame than the subdual of an ordinary local outbreak, and the union of the people against a foreign foe might also bring with it lasting domestic peace. With the aid of the Prime Minister Take-no-uchi, all knowledge of the emperor's death was suppressed, his body was temporarily buried at night, and she herself proceeded to carry out the plan for the expedition to Korea. Further divine omens promised her success. Out of the threads of her garment she made a fishing line and from a needle a hook, and standing on a stone in the middle of the river, she said, "If I am to succeed, let the fish of the river bite the hook." She at once caught a trout. Afterwards women only used to fish in that river in the early part of the fourth month in each year. If men tried it, they had no success. Then she bathed in the sea, and said, "If I am to succeed, let my hair be parted in two." Her hair parted of its own accord, so she henceforth wore it and dressed as a man. Her fleet and army

were then ready, and she took the command, personally, and in the name of the late emperor. She was at this time pregnant, but she tied a stone in her girdle and wore it constantly, and thus delayed her delivery. The day of sailing into the unknown waters came and the gods again showed their favour. A great wave came which carried the whole fleet with it rapidly and safely, and even the fishes of the sea bore on their backs the vessel which carried the empress herself, and brought it at the head of the fleet to the shores of southern Korea.

The coming of the Japanese was a complete surprise to the people of Sinra. The fleet of Jingo-Kogo landed in the kingdom of Sinra. The king was so completely unprepared for this incursion that he at once offered his allegiance.

Sinra was now subdued, and the sovereign power of Japan prevailed over the Korean peninsula; for Sinra was then the most powerful country in the peninsula. Each kingdom officially came to Japan, after that time, to do her homage and pay her tribute.

In the forty-seventh year of the reign of the brave empress, Sinra was again chastised by the empress's army, on the ground that an envoy of

Sinra had stolen Pek-chè's tributes due to Japan, and brought them, as his own, to the Japanese Court. In this expedition, a Japanese general Chikuma-no-Nagahiko, co-operating with the armies of Pek-chè, conquered seven states of Sinra.

It was on this occasion that the King of Pek-chè, being very grateful for the Japanese exploit, saw the commander of the Japanese force on the Kosa Hill, and swore solemnly that Pek-chè should thenceforth be a western province of Japan, and should pay an annual tribute for ever.

The son of whom the empress was pregnant became the Emperor Ojin. In the fifth year of his reign (270—310 A.D.) the north was subjugated, and the maritime arts were fostered by frequent interchange of officials and troops. A great increase of seamen and ships may be inferred from the establishment at this time of seamen's departments and ship bureaus throughout the country. And this became the beginning of marine administration.

This remarkable expansion of the Japanese marine was indeed the requirement of that age, when they not only wanted the transports to carry the imperial army by way of water to the

north or to the south, but also to hold in check the numerous marauders and pirates who endangered the peace of the Korean and Japanese coasts, there being an increasingly closer intercourse between the two countries.

In the peninsula, Koryu's power had been gradually increasing, and in the twenty-eighth year of the Emperor Ojin's reign, Koryu sent an envoy to the Japanese Court for the payment of a tribute. Receiving the Koryu envoy, Uji-no-Wakiiratsuko, the crown prince, found the credentials of a very insolent nature, so that accepting it, he thought, would ruin the prestige of Japan. He blamed the Koryu ambassador, and broke the cover of the credentials into pieces, on finding within these words " The King of Koryu gives instructions to Japan." This example shows what pride Japan had been maintaining towards the countries of Korea.

While Koryu sometimes behaved thus faithlessly, Sinra seemed for a long time faithful. It is described in the Nihon-shoki that when a Japanese emperor Inkyo, the fifth in descent from Emperor Ojin, died, Sinra expressed her deep sorrow and sympathy in this misfortune by sending eighty ships laden with offerings and eighty

musicians on board. They first anchored at Tsushima, and all the crews raised their first cry of sorrow. Then, advancing to the Tsukushi shores of Kiushu Island, the second cry was raised. Reaching Naniwa Bay (Osaka Bay), they changed their clothes to mourning dress, held up all their offerings, put all their musical instruments into order and came to the capital, Naniwa; then, in a most sorrowful manner, they cried, and in an excess of grief they danced.

Emperor Anko succeeded to the throne; but after only two years, he left the throne to his son, who became Emperor Yuryaku. In the eighth year of his reign, some troubles arose between Sinra and Koryu. The former asked the Japanese regency in Imna for a reinforcement. The Japanese generals went chivalrously in aid of Sinra with recruits and crushed the Koryu force.

But bad faith had been a habitual policy of the Koryu Government, and sometimes Sinra's attitude toward Japan had been fickle. After only one year had passed, the latter joined Koryu, intending to repeat her old tricks.

Hereupon Emperor Yuryaku's wrath was aroused by this: he proclaimed to his generals

"Age after age, Sinra has done us homage: he did not neglect visits of ceremony; his payment of tribute was duly discharged. But since we have come to rule the empire, he has betaken himself beyond Tsushima, and concealed his traces outside of Chaumra. He prevents Koryu from sending tribute, he devours the walled cities of Pek-chè. Nay, more—his missions of ceremony to this court have been neglected and his tribute remains unpaid. With the savage heart of the wolf he flies away when satiated, and holds fast when starving. I appoint you, the four ministers, to be generals. Take a royal army and chastise him. Let the punishment of heaven be reverently executed." Sinra was again chastised; but this time the royal army of Emperor Yuryaku was unable to do such remarkable exploits as before. For Koryu joined forces with Sinra, and this power in the peninsula was rapidly rising. The northern half of the peninsula was dominated by the influence of the two countries, and the allied force came sweeping southward.

In the twenty-first year of the emperor's reign, a Koryu force completely destroyed Pek-chè, one of the three kingdoms. Hereupon, the Japanese

emperor conferred a new territory on the King of Pek-chè and re-established the ruined country.

This means that the Japanese influence over Korean kingdoms was decreasing owing to the rise of Koryu's power; and this process was gradually strengthened by an event which took place in the reign of Emperor Keitai, who was the fifth in succession to Yuryaku.

Pek-chè, which was then being pressed down by Koryu force like a light before the wind, came to ask Japan for amalgamation with the four provinces of Imna which had long been a Japanese protectorate in Korea.

Japan had then to choose between a progressive and conservative policy in her foreign affairs. The amalgamation of the four provinces with Pek-chè might mean, on one hand, a certain consolidation of her decaying influence in the peninsula, provided Pek-chè would keep her fealty; but, on the other hand, Japanese withdrawal from their progressive policy expressly originated by Empress Jingo, provided Pek-chè would be overpowered by Koryu.

To advance with war or to retire with peace were the only alternatives before Japan.

Conservative policy prevailed in the Japanese Court, and the Government agreed with Pek-chè's proposal after all.

This was a main source of the later separation of Korea and Japan.

As a matter of fact, the development of Sinra force at last overpowered the resisting countries, and it became almost impossible for Japan to keep control over her most faithful dependencies in the peninsula. At last Emperor Senkwa removed his protectorate government in Imna to this side of the Korean straits in A.D. 536, and for the purpose of overseeing the continental affairs, and for the maintenance of peace of the western districts, he established a special government at Nanotsu, of Tsukushi in Kiushu. This foundation of a new government in Kiushu became the origin of Dazai-fu, the most important and celebrated government known in the later stage of Japanese history.

In the second year of his reign, Imna was attacked by Sinra forces; and, after a score of years, the independence of Imna fell at length before the sweeping power of Sinra. Thus the great aspiration of Empress Jingo and her unrivalled work founded in the continent, became

entirely nullified after the lapse of three centuries and thirteen years.

For fifty years Japan frequently tried in vain to re-establish her protectorate in the peninsula.

In the reign of Empress Suiko (593—628) expeditionary forces often went out to attack Sinra. But no remarkable restoration of Japanese prestige was seen. However, it was in her reign that intercourse with China was newly opened.

Although Japan had lost her ruling sphere in Korea, her independence was not encroached upon. Her strong sea defences made her neighbours thoroughly respect her, and their habit of doing homage and paying tribute had been continued. It is related that in the reign of Emperor Kotoku (645—654) a Pek-chè envoy was rejected by the Japanese authority on the ground that the tribute was insufficient.

The Korean peninsula was the Balkans of the Far East. Kingdoms competed with each other for the headship over the peninsular countries. Though Japan had withdrawn her hand, China came in contact with them at the time of her Tang dynasty (618—907).

In the reign of Emperor Tenchi (661—671)

Sinra joined forces with China, and a dangerous cloud of war hung over the peninsula. Koryu and Pek-chê asked help from Japan. Emperor Tenchi raised an expeditionary force and did his duty toward his dependent countries, but the time was not favourable to the Japanese army. The expedition failed, and China completely absorbed Koryu into her dominion. The continental outlook became very unfavourable to Japan. For China had stepped in. China had long been the centre of Eastern civilisation, and naturally her foundations were very strong ; and she was quite independent until her Sung dynasty was destroyed (1280) by the Mongols, who had been threatening her existence from the north. While the kingdoms of Korea had been more or less dependent on the sovereign power of Japan, China was a country of equal status with Japan. Not only had her civilisation influenced Japan, but it was through China that the old and high civilisation of India had flowed into Japan.

Therefore it was never good policy for Japan to enter into conflict with such a big country as China, unless and until the existence of Japan was threatened by her. Having done her

best to help her friends in the peninsula, all that she could now do was to keep her own gate safe from the invaders, and with regard to continental affairs, to pursue a policy of *laissez-faire*.

So Emperor Tenchi built one castle in Nagato, and two in Tsukushi, key-positions in the defences against invasion. And the defence of these regions continued to be of great importance right up to the time of the Mongol invasion in 1275. Tsukushi is a large province on the northern coast of Kiushu. Facing the Sea of Ghenkai stands the castle above the beach, and, from the castle tower, the horizon could be scanned for enemy ships. Below the horizon lie the two big islands of Iki and Tsushima, between the Korean peninsula and Kiushu. To the west of Kiushu there is open sea, beyond which lies China. Thus Kiushu was very accessible to invaders coming by ship from the various shores of the continent, and making these islands their headquarters.

Naturally, therefore, Kiushu has been the most important doorway of the Japanese Empire from the time of the gods. Closer intercourse with Korea and China made Japan more cautious and self-defensive than before. For the development

of communication made, on the one hand, the continental enemies cast greedy eyes on the beautiful land in the Far East, and, on the other, made Japan much more aware of the existence of a powerful country like China, and of the rise of many other Powers.

Generation after generation, the successive emperors of Japan consolidated the defence of her western provinces. Emperor Temmu (673—686) encouraged military training, under strict discipline, all over the country. Emperor Mommu (697—707) repaired five castles in Tsukushi for the coastal defence, and appointed a general governor in Tsukushi province. Emperor Genmyo (708—721) bestowed on the Dazai-fu government of Tsukushi 5,450 pounds of cotton, warships, and 5,374 bows. He moreover provided for a large manufacture of armour throughout his empire.

On the other hand, Japan did not shut her door against thousands of Koryu and Pek-chè people who escaped from Chinese persecution in the peninsula. Those who became naturalised were all allotted dwelling-places in the various parts of the empire.

In the reign of Emperor Shoum (724—756)

Japan received the light of Buddhism from China; yet the dread of invasion still overshadowed the western frontier. Japan at this time rejected Sinra's envoy because of his using insolent language. The emperor strengthened the defence of Iki and Tsushima, and despatched thereto the garrisons of Tsukushi districts.

Meanwhile an official of the Dazai-fu Government, Fujiwara-no Hirotsugu, committed treason, probably taking advantage of his official power, and attempted to join with a Koryu force. This was a serious event. But, before the traitor joined with the continental force, the imperial army subdued the bandits and put the leader to death.

After this deplorable event it was necessary to chastise Sinra. In the reign of Emperor Junnin (759—765), the proposal for an expedition to Sinra was reported to the temple of Kashii, and the emperor ordered warships to be built by the provinces of Hokuroku, San-in, San-yo and Nankai. Judged by the size of the building programme, this expedition was designed on a grand scale. In the fifth year, youths of the provinces Mino and Musashi were particularly chosen for the study of the Sinra language,

and the ships and soldiers levied in the south, east and western provinces were closely inspected. In the sixth year an archery band was organised in Dazai-fu by imperial order.

Military preparations took place throughout the empire. A great expedition to Sinra seemed imminent.

While war fever had been burning in Japan, Sinra sent frequent envoys with tribute. But these messengers were of a very doubtful nature. In fact, many books tell us that Sinra envoys were frequently rejected by the Japanese authorities on the ground that their credentials were not sufficiently authorised, or, sometimes, that the messages they bore were of very insolent nature.

Japan was feeling strongly the necessity of maintaining a firm attitude toward foreign Powers; otherwise, her national safety would be imperilled. Military strength was essential, not only with a view to the expedition to Sinra, but also for guarding against the schemes of outlaws and traitors, who would always attempt to join forces with Sinra. Peace at this time was only maintained by strength of armament.

We may now describe remarkable incidents

that occurred in the reigns of the successive emperors who watched carefully over the national defence.

Emperor Saga (810—824) appointed an interpreter of the Sinra language to the Isle of Tsushima in 814 and a learned official in 823. This was probably because the islanders were frequently embroiled with visitors from Sinra owing to ignorance of their language and customs and manners.

Emperor Ninmei (836—850) organised a garrison in fourteen places in the Isle of Iki in 836, and another garrison at Tsukushi in 844.

Japan had long been preparing to chastise Sinra. But the expedition was postponed for a long time because Japan had been busy in subduing many bandits and outlaws who disturbed the northern district, and no active measures could be taken against Sinra. Sinra, therefore, became more insolent than ever. Not only had she given up her customary payment of tribute, but it was even rumoured that she intended invading Japan. Meanwhile a report reached the Japanese Court of Sinra's secret attempt at seizing the Isle of Tsushima in 867.

Since 861, rumours had been spreading to the effect: "Sinra is coming." The government supplied armour to Iki Isle, appointed thereto some distinguished knights, and an archery band to Tsushima, and the mobilisation of all the military forces of the provinces along the north-western coast was proclaimed. The government removed all the naturalised people of Sinra to the eastern provinces, thus guarding against the danger of Sinra spies. Fujiwara-no Fuyutsugu, the chief of the Dazai-fu Government, established signal towers along the coast, and prohibited the export of horses from Buzen and Chikuzen provinces. In the same year an officer of Dazai-fu, plotting to betray his country, attempted in vain to communicate with the enemy. The conspirator was soon arrested.

As a result of advice from Ariwara-no-Yukihira, a prominent official at Dazai-fu, a governor was appointed to an isle called "Chika" (probably Hirato Isles), off Hizen coast, and given the important charge of defending the straits.

A long time had elapsed since Sinra had left off paying tribute to Japan, although com-

mercial intercourse between the people of the two countries had been going on. Suddenly, in 885, a Sinra envoy appeared to Amakusa. But his credentials were not in order, and he was rejected at once.

At length, in April 895, more than forty vessels of Sinra pirates made a raid on Tsushima. Bunya-no-Yoshitomo, the governor, skilfully defended the isle against the raid and completely repulsed the invaders. Yoshitomo was highly rewarded by Emperor Uda. The emperor increased the number of archers in Dazai-fu, and founded some signal towers both in Izumo province and in the Isle of Oki.

Koryu was destroyed by a Chinese force in 668. But a lapse of two centuries had made a change in the continental affairs. China had been obliged to withdraw her forces from the Korean peninsula, for her civil wars kept her too occupied for intervention in foreign lands. Sinra, being thus detached from her powerful ally, became powerless. This state of things gave the remnant of Koryu a good opportunity for rising.

Wang-Kong, a Koryu, raised a strong army, and in 919 completely destroyed Sinra. He,

having accomplished his great task, revived his old country's name "Koryu."

"It is this new "Koryu" that connects us directly with the Mongol invasion of Japan. Koryu had revived and had again become a strong power in the peninsula. But what was the then state of Japan? Let us return to her. Japan at this time was still pursuing her *laissez-faire* policy with respect to continental affairs. The only thing she had to look after was the maintenance of her domestic peace; but even the home administration had not been successfully managed. In those days feudalism prevailed throughout the country, and there had long been a serious struggle between the two great military clans of Heishi and Ghenji, who were competing for the possession of the administrative power of the empire; and local government was naturally in confusion. But the chaos of civil war disappeared before long. The improvement in home affairs came when the Heishi force was, in the romantic sea battle in the inland sea, completely defeated by the triumphant army of Ghenji. In this rivalry between the Ghenji and Heishi clans, the former had its base of operations in the districts

of Iyo and Suwo, while the latter occupied the coast of the Chinzei district (Kiushu). In this decisive battle of Dan-no-ura 840 boats of Ghenji fought against 500 boats of Heishi. Here we see a naval battle carried out on a scale hitherto unattempted. After the foundation of the feudal government at Kamakura by Yoritomo, the chief of Ghenji, a ship governor (Funa-bugyo) was appointed to a station in the western borders and to superintend the navy. About this time, some strong clans of the west began to establish naval bases in their own territories and trained seamen in naval arts.

Yoritomo, now the chief of the strongest military clan in Japan, established a very powerful government at Kamakura, and ruled the land as a most vigorous, able and potent vassal of the emperor, with his powerful instrument called "militarism." This method of ruling made a great change in the spirit of the nation, which had sunk into a literary effeminacy owing to the Hedonism or Epicureanism inculcated for a long time by the chiefs of the Heishi clan, when they ruled the country.

Thanks to the Ghenji clan, the vitality of the nation recovered to an astonishing degree. The

Kamakura knights, who were the soldiers of Yoritomo, were noted for their frugal life, skill in arms, and persevering industry, and they became the models of the other common knights of the time. Not only did the feudal policy of Yoritomo and the characteristics of the Kamakura men greatly influence the military class of Japan, but they also gave a fresh colour to the spirit of the age—an impulse of activity to the men and women, and a strong idea of self-sacrifice for the country's sake. Thus Japan, at the time when Koryu was becoming a new power, was also going through a period of renascence, and the feudal lords were being kneaded into union by the organising strength of the Kamakura governments.

While China had been busy with her home affairs, Koryu had been reviving, and Japan had been reborn in a new spiritual life, a terrible power, long hidden behind the clouds of the northern continent, had been steadily growing in the present province of Mongolia. This process was the evolution of the Mongol power.

We shall now examine the rise of the Mongols,

which will become the main feature of the story we set out to describe.

The Mongols, whose origin is unknown, unless we take their legends and myths as authority, appear in the history of the Tang dynasty of China (A.D. 619—690), and in works of later times, as nomads living south of Lake Baikal, along the courses of the six rivers which rise in a very remarkable mountain land. The Onon, the Ignoda, and the Kerulon are the main western sources of that immense stream the Amoor, which enters the Sea of Okhotsk, and thus finds the Pacific. The second three rivers: the Tula, Orbon, and Selinga, flow into Lake Baikal, and thence, through the Lower Angara and Yenissei, are merged in Arctic waters directly in front of Nova Zembla. The six rivers, while flowing toward the Amoor and Lake Baikal, water the whole stretch of the country where the Mongols began the activities known to us.

There they moved about with their large and small cattle, fought, robbed, and hunted, ate and drank and slew one another during ages without reckoning. In that region of forest and grass land, of mountains and valleys, of great

and small rivers, the air is wholesome though piercingly cold during winter, and exceedingly hot in the summer months. There was subsistence enough for a primitive life in that country, but men had to fight for it savagely. Flocks and herds when grown numerous need immense spaces to feed in, and those spaces of land caused unending struggle and bloodshed. The flocks and herds were also objects of struggle; not flocks and herds only, but women.

This stealing of cattle, this grabbing of pasture and forest, this fighting, this killing, this capture of women, continued for ages. Many provinces of China which were in contact in these northern borders with the Mongols had suffered for a long time from their constant raids. That great wall of China, which remains to this day, was constructed by Emperor Shih-Huang (221 B.C.) for the very purpose of preventing the invasion of the terrible northern tribes.

The great wall, stretching from the sea at the 120th degree of longitude, and fringing the northern frontier of the Chinese Empire to the 100th degree, stood for ages as a monument of the energetic administration of this great sovereign. Unhappily, no hereditary instincts

guided his successor into his paths. War and every form of brigandage occurring here and there, China had been unable to concentrate her force on the northern border.

The new Emperor Kaoti, a soldier of fortune, marched against the Mongols with those veteran troops which had been trained in the Civil Wars. But he was soon surrounded by the barbarians; and after a siege of seven days, the monarch, despairing of relief, was reduced to purchasing his deliverance by an ignominious capitulation. The successors of Kaoti, whose lives were dedicated to the arts of peace or the luxury of the palace, submitted to a more permanent disgrace.

Blazing signals announced on every side the approach of the Mongols; the Chinese troops, who slept with their helmets on their heads, and cuirasses on their backs, were destroyed by the incessant labour of ineffectual marches.

There was no army capable of checking the Mongol invasion; but a select band of the fairest maidens of China was annually devoted to the rude embraces of the Mongols. The situation of these unhappy victims is described in the verses of a Chinese princess, who laments that

she had been condemned by her parents to a distant exile, under a barbarian husband, complains that sour milk (the usual drink of the Mongols) was her only drink, raw flesh (the Chinese never eat meat uncooked) her only food, a tent her only palace; and expresses, in a strain of pathetic simplicity, the natural wish, that she were transformed into a bird, to fly back to her dear country, the object of her tender and perpetual regret.

The natural desire of the Mongol to march southward was not always checked by the mere payment of money, silk, and the poor maiden victims.

Over the great walls and through the guarded or unguarded borders the Mongols came, in swarms, into the territories of China in successive ages; and many provinces of China became subject to foreign rule. After the fall of the Tang dynasty, which had ruled the whole country from 618 to 907, this immense empire fell to commanders of provinces, and was cut up into ten states co-existent and separate. Internal wars, the result of this parcelling, favoured the rise of a new power in Northern Asia.

The Kitans, who formed a part of the Manchu

stock, held the country from the Sungari, southward as far as the present Shanhai Kuan, and from the Khingan range on the west of Korea. These people had for a long time been vassals of the Mongol chiefs, and next of Chinese emperors. But Tekoan, the son of the first Kitan ruler, by giving the aid of his arms to a rebel chieftain in China, secured victory and a throne for him. In return for these services the newly-made emperor ceded sixteen districts to Tekoan in Peche-li, Shansi and Liao-tung; engaging also to furnish three hundred thousand pieces of silk as his annual tribute. The Chinese emperor now took the position of vassal to the Kitan and termed himself his grandson and subject.

After the fall of the Tang dynasty, in 960 the house of Sung united nearly all China. This house made war on the Kitans, but failed to win back the districts previously ceded to them, and in 1004, because of hostile action by the Kitans, the Sung emperor, to gain peace, engaged to pay an annual tribute both in silk and silver.

The Kitan empire lasted two centuries, at the end of which a great man named Aguta rose among a nomad people living in the lands

between the Amoor, the Eastern Ocean, and the Sungari river. He gained victory over the Kitans in 1114, and in the following year proclaimed himself emperor, calling his new state Yujin or Sodjin, which the Chinese called "Kin."

Now these two rising powers, the Mongol and the Kin, could naturally be good friends, helping each other to come down southward to the happy land of China proper, where the Sung emperor then reigned—confining himself to the timid operations of a defensive war.

Of the two, the Kins had been geographically better situated for taking possession of the southern territories like China and Korea. But the Kins, who had had struggles with the Mongols, always met with disasters, and the Mongols were taking the place of the Kins, who had driven out the Kitans and had established the Northern or Kin dynasty in China, while the Sung remained feeble in Southern China.

Meanwhile the Mongol power was growing. Confronted by their frugality of living, the dexterity of their bow horsemen and sword horsemen, and their indomitable perseverance in any forced march, no army of the southern countries could withstand them. Over and

above this superiority of the Mongol fighting men, Nature gave birth to a great warrior among the Mongols, who, as the leader of the rising race, became the conqueror of the largest dominion a man has ever ruled.

## CHAPTER II

### THE RELATIONS BETWEEN THE MONGOLS AND THE KOREANS

THE Mongols were in a sense connected with Yujin; but their first great chief, Yesukai, led the revolt which separated the Mongol power from Yujin. In quick succession he conquered forty of the northern tribes and brought them all under his flag.

Yesukai, returning one day in triumph from war-like deeds, found in his tent a fine boy baby to whom his wife Yulun had given birth. He chivalrously named his little son Temchin, who was afterwards called Genghis Khan. Thirteen years later, Yesukai died, and many of the tribes he had conquered refused their allegiance to the youth Temchin. Thus it happened that some whom Temchin had reckoned as firm friends rebelled against him; and when with tears in his eyes he sought to retain such, he was met with the taunting reply: "The deepest wells are sometimes dry, and the hardest stone is sometimes broken; why should we cling to

thee ?" So they left him. But his mother was a lady of resource, and, making a stirring harangue, waving the Yak's tail, the inspiring natural banner, over her head, she won back about half the rebels.*

As the boy grew up, he showed himself in every way well qualified to maintain the position he had inherited, and, after having distinguished himself in numerous wars, he was in 1202 proclaimed Genghis Khan at a great meeting of the Mongol confederacy.

Aspiring to fresh conquests, Genghis commenced his invasions of the vast territories of China. He, in beginning a war against China, was really attacking the territory ruled over by the Kin dynasty (1211).

This campaign was partially successful, and at its conclusion Genghis retired to the River Onon to recruit his forces for a second onslaught. Two years later he again took the field, and, overrunning the modern province of Chihli, laid waste ninety of its fairest cities, including the Kin capital, which stood in the neighbourhood of the modern Peking. Leaving an occupying force to preserve his newly-

* See "Life of Genghis Khan," by R. K. Douglas.

acquired rights, the great Khan turned his attention westward, and with marvellous speed and thoroughness gathered within his borders the districts of Kashgar, Yarkand, and Khoten. Even such vast conquests as these failed to satisfy the lust for empire which had taken possession of the Mongol chieftain. On one excuse or another, he led his troops of nomad horsemen against the kingdom of Khuarezm, and, having swept over its richest provinces, advanced into Georgia* and Western Europe. With irresistible force, aided no doubt by the terror which, as the "Curse of God," he inspired, he captured Moscow and Kiev, the Jerusalem of Russia, and did not draw rein until he had advanced as far as Cracow and Pesth. After having laid waste all these cities, so that, as he boasted, he could ride over their sites without meeting an obstacle sufficient to make his "horse stumble," he returned to Mongolia. Out of the Mongol horse bowmen and horse swordsmen he speedily made the most formidable army, which made the kings of Europe tremble; and the

* Georgia is a kingdom in Central Transcaucasia, remarkable for the long list of its sovereigns, the monarchy having extended over a period of 2,000 years, the kings reigning at times independently, or under the rule of Persia, Turkey, or the Eastern Empire.

scourge of their conquest was terrible beyond relief, so that, even where a land was flooded but for a moment, the memory long remained. It is not long since in certain churches in Eastern Europe the litany still contained the prayer, "From the fury of the Mongols, good Lord deliver us."

It is surprising that from the nomads sprang such a well-disciplined army, before which no one could stand. East, west and south, the great chieftain sent his armies. Kin became the first victim in the East.

It was about this time that Koryu had troubles with her northern neighbour Kin; and in the spring of 1212 a Koryu envoy was sent to the Kitan court. But he was intercepted by Mongol vedettes, who had by this time worked their way southward to a point that commanded the road between Koryu and Kitan. The Kitan people recovered the body and sent it back to Koryu.

Just when this event occurred, in Koryu, the minister Gen Choe, who had acquired so much power, was in reality the ruler of the land. For this reason the king desired to get him out of the way, and planned a project in vain. The minister banished the king to Kang-Wha, the

crown prince to Chemulpo, and set upon the throne one Chong, whose posthumous title is Kang-Jong.

Kang-Jong was succeeded in 1214 by his son Chin, with the posthumous title Kang-Jang. His reign was destined to be one of the longest and by far the most eventful, as it witnessed the great Mongol invasion.

The Kin power was now trembling under the Mongol onslaught, and envoys came demanding aid from Korea in the shape of rice and horses. The king ostensibly refused, but allowed the envoys to purchase rice and carry it away with them.

Meanwhile, a dark cloud hung over Koryu's northern border. It was not the Mongols as yet, but the remnant of the Kitan forces, who were unable to withstand the Mongols, and so had fled south into Koryu's territory. At first Koryu forces were able to keep them in check, but as they came in ever-increasing numbers they broke down all opposition and were soon ravaging Whang-ha Province, making P'yung-Yang their headquarters. The lack of fighting men in Koryu was so evident that men of all classes, even the monks, became soldiers. It was, however,

of no avail. They were cut down like stubble, and Whang-ju fell into Kitan hands. The enemy was soon only eighty li from the capital. Consternation reigned in the city, and the people all procured swords or other weapons and manned the walls.

To this outward danger was added the terror of civil strife; for the priests took this inopportune moment to attack the old general and minister Choe, who still ruled with a high hand. He turned on them, however, and cut down three hundred. He then insisted on an inquisition, and as a result eight hundred more were killed.

Such, then, was the desperate position of Koryu: a powerful enemy at her door, the south rife with rebellion, and in the capital itself "mountains of dead and rivers of blood." Victorious Kitan came sweeping down on Song-do, the capital; but for some reason, perhaps because they had heard that the town was well defended, they made a detour, appearing next on the banks of the Im-jin river, half-way between Song-do and Haiju. Then they suffered defeat at the hands of the Koryu forces, as they did also later on the site of the present capital.

After these defeats the Kitan army retired to Ta-bak San. Now another source of anxiety appeared in the shape of the Yujin allies of the Mongols, who crossed the Yalu and took Eui-ju. But Koryu, wide awake to the danger, threw upon them a well-equipped force, which destroyed five hundred of them, captured many more, and drove the remaining three hundred across the river. The king now built a royal residence at Pa-gak San, to the east of Song-do, for he had been told that by so doing he would be able to hold the north in check.

Myun Kuha of East Yujin, being defeated by the Mongols, came in his flight towards the Yalu, but the Koryu general, Chun Kong-su, caught him and sent him safely to the Mongol headquarters. This pleased the Mongols greatly, and they said "We must make friends." It must be remembered that the Mongols were at war with Kitan, and had driven her army across into Koryu, but at first did not pursue them. Now, however, an army of 10,000 men under Generals Tap-Chin and Chal-Cha were sent to complete the destruction of the Kitan power. They were joined by Yujin allies, to the number of 20,000 men under General Wanan-Chayun.

While these allies were advancing against the doomed army of Kitan, the remnant of which, 50,000 strong, was massed at Kang-dong, a great snowstorm came on and provisions ran low. Koryu was asked to supply the deficiency, which she did to the extent of a thousand bags of rice. This still more helped her into the good graces of the Mongols. But the records state that the Mongols, though no longer such primitive nomads as they had been, were so little beyond the condition of the savage that there could be little real friendship between them and the people of Koryu. The latter showed it too plainly, and the Mongols of course resented it.

In this army that was marching to the annihilation of Kitan there was a contingent of Koryu forces under General Kim-Churyo, who is described as being "a giant in size with a beard that reached his knees." He was a favourite with the Mongol generals, and was treated handsomely by them.

The siege of Kang-dong was prosecuted vigorously, and soon the greatest distress prevailed within the walls. The commander finally gave up hope and hanged himself, and 50,000 men came out and surrendered. General

Tap reviewed them, beheaded a hundred of the leaders, and released the remainder. The Mongol leader wished to make a visit to Song-do to see the king, but he could not leave his army, so he sent an envoy instead. He gave the generals rich presents, and released 700 Koryu captives that had been previously taken. Many Kitan captives were put into the hands of the Koryu generals as a result of the decisive termination of the war against Kitan, and many of the heretofore inaccessible parts of the north were opened up, and they were called the Kitan district of the Mongol empire.

Ere long the Mongol envoy approached Song-do and the king sent out a messenger to meet him; but this did not satisfy him, for he exclaimed: "Why did not the king come out to meet me?" It took some persuasion to induce him not to turn back. When he had audience of the king he wore the heavy fur clothing of his native country with a fur head-dress, and carried a sword and bow. Approaching the king, he seized his hand and showed him the letter from Genghis Khan. The king turned pale and was exceedingly embarrassed at his familiarity, and the officials asked each other how the presence of

this barbarian could be endured. They induced him to retire and assume Koryu garments, after which he re-appeared and the king presented him with gifts of gold, silver, silk and linen.

General Cho-Chung accompanied the retiring Mongol and Yujin allies as far as the Yalu, where they bade him an affectionate adieu, and declared that he was a man of whom Koryu should be proud. The Mongol general, Tap-Chin, left forty men at Eui-ju to learn the Koryu language, and told them to stay there till he returned. General Cho-Chung then returned to Pyung-yang, where he was lionised and fêted.

It seemed at this time that relations between Koryu and the Mongols would remain friendly, but if Koryu thought this she was destined to be rudely awakened. The Mongol and Yujin allies sent to Myung-Sung and said: "Koryu must send an envoy and do obeisance each year." This was said in so offensive a way that it seemed to be an attempt to provoke war. We are not told what answer was given, but it sufficed for the time to secure peace.

But after all, the Mongols were not to be content with an empty friendship, and in 1221 they sent a demand for revenue, consisting of

10,000 pounds of cotton, 3,000 rolls of fine silk, 2,000 pieces of gauze, and 100,000 sheets of paper of the largest size. The envoy who brought this extraordinary letter was provided with commodities, quarters and excellent food; but he expressed his dissatisfaction at everything by shooting arrows into the house posts, and by acting in a very boorish manner generally.

It was becoming apparent that the Mongols were likely at any time to make a descent upon Koryu; so, in the following year, 1222, a wall was built near the Yalu river, extending from Eui-ju to Wha-ju. It is said that this was completed in the marvellously short space of forty days, a feat which shows how great a power Koryu could exert when necessary, and how important she deemed it that the wall should be built.

While Koryu was thus confronted with the northern barbarians, she had another trouble in the south. Indeed, the year 1223 marks the beginning of that long series of depredations which Japanese freebooters inflicted upon Koryu between 1200 and 1400. In this year they landed on the coast of Kyung-Sang Province and ravaged the district of Keum-ju.

With the opening of the next year, a Mongol envoy came modifying the demand for tribute to sea-otter skins only. The Kin dynasty was now tottering to its fall, but was destined to cling to life for another ten years. But this year saw it nearly fall before the Mongol powers, and Koryu therefore discarded the Kin calendar. The friendship between the Mongols and Koryu was destined to be rudely broken in the year 1225, and through no fault of the latter except the inability to keep order in her own territory. The Mongol envoy, returning to the north, was unfortunately set upon by a Koryu highwayman, and was robbed of the gifts which he was carrying home. Thus all friendly relations were ruptured, and another step was taken toward the final catastrophe. The year witnessed also another Japanese raid in the south.

The Yujin, who had now assumed Mongol clothes, and were in reality an integral part of the Mongol power, made a descent upon Koryu in 1226 in the vicinity of Eui-ju. The prefect deemed it too pressing a matter to wait till word could be received from Song-do, so he sent a thousand men immediately against the raiders and drove them back. The king

forgave the irregularity, but refused to reward him.

The king was also troubled about the frequent depredations of the Japanese, which were, however, outside the cognisance of the Japanese Government, and were against its wishes. This is made clear by the fact that, when in 1227 an envoy Pak-In was sent to Japan to remonstrate against them, the Japanese Government acquiesced, and arrested and killed a number of the corsairs.

Within the kingdom, Cho-U, son of the late minister Choe, having established himself in the viceroyship, began to oppress the people, stealing houses and lands from them wherewith to build himself a princely mansion, two hundred paces long. In its court he had mock battles, and the soldiers played at ball. The expense was borne by the people, whose faces were already being ground to furnish the regular revenue. His young brother, Hyang, who had been banished, attempted to raise an insurrection in favour of the exiled king; but Cho-U sent a strong force, and chased his brother until he was driven into a high mountain, where he was killed. Genghis Khan died in 1229, and in the

khanship was succeeded by Ogtai, his son. But the Mongol policy of moving to the southward was not changed.

From these outward and inward anxieties the ill-fated Koryu had a few years' respite. But as the spring of 1231 opened, a powerful Mongol army moved southward across the Yalu under the leadership of Sal-Yĕtap. The formidable army of revenge took immediately the fortress of Ham-sin, near Eui-ju. They followed this up by storming Chul-ju, the attack ending only after the prefect had set fire to his house and destroyed his whole family, and he and his associates had cut their own throats.

The king did not intend to submit without a struggle. He sent Generals Pak-So and Kim-Kyong-Sol at the head of a large army to operate against the invaders. They assembled with all their forces at Ku-ju, the four gates of which were strongly barricaded. The Mongols commenced the attack at the south gate. The Koryu soldiers made five brilliant sallies and forced the enemy to retire. The honour of this victory fell to General Kim, who pursued the enemy some distance, and then returned to the town in triumph. The Mongols, who seem to

have been independent of any base of supplies, and made the country through which they passed supply them,* now left this town untaken and the Koryu army undefeated in their rear, marched boldly southward, taking Kwak-ju and Sun-ju. From this point the Mongol general Sal-Yetap sent a letter to the king saying, "Let us make peace. We have now taken your country as far as Ham-sin, and if you do not come to terms with us, we will call our forces from the Yujin and crush you." The messenger who conveyed this very candid letter got only as far as Pyung-ju, where he was seized by the people and imprisoned. While waiting for an answer, the invaders tried another attack on Ku-ju, but with no better success. Not only so, but they were badly defeated at Anpuk fortress.

The king now reinforced the army in the north, and at the same time feasted 30,000 monks at the capital in order to influence the

* Commandeering was the policy which the Mongols adopted almost always in their campaigns. All the horses were commandeered everywhere they went, and rice was requisitioned everywhere, and the people were reduced to great straits. It was this practice of living on the country that made this march so speedy and devastating to the regions they crossed.

Celestial powers to bring about a cessation of war. But the Mongol forces were reinforced by Yujin troops, and in high spirits crossed the Ta-dong river and swept down to Pyung-ju, to wreak their vengeance on that place, where even yet the Mongol messenger with the letter for the king was languishing in prison. By a night attack they took the place, burned it to the ground, killed the prefect, and even destroyed every dog and other domestic animal in the place. Then they advanced toward Song-do, and soon appeared beneath its walls. Then the Mongol generals Podo, Chuk-Ku and Tang-go went into camp. They supplied their army by foraging all through the surrounding country, in which operation thousands of people were killed, their houses destroyed and their goods confiscated, especially all kinds of food. The people in the capital were in the greatest distress. Cho-U, the viceroy, stationed all the best troops to guard the palace.

The Mongol general Sal-Yetap was now in the north. The king had already sent one messenger to ask for terms of peace, and had received the following answer: "I am emperor. If you wish to fight it out, then come on and fight. If

not, then surrender, and be quick about it, too." The king now sent another messenger on a similar errand. He returned with two Mongol commissioners, and three more soon followed. They were immediately admitted to an audience, and a conference followed, after which the king sent rich presents to General Sal-Yetap (who seems now to have joined the main army before Song-do), and also to the other generals. What the result of the conference was is, for some reason, not stated in the records; but that it was not entirely satisfactory to the Mongols, or, if satisfactory, not sufficiently so to make them forego the pleasure of plundering, is seen from their next move, for they left Song-do and went southward to the centre of the peninsula, the rich province of Chung-Chung.

The cowardly prime minister showed his colours by sending a man to find a retreat for him on the island of Kang-Wha, but the messenger fell into the hands of Mongol foragers.

General Sal-Yetap had gone north and joined another division of the Mongol army; and again he attacked Ku-ju. He made engines of war called Ta-po-cha, a sort of catapult, with which

to reduce this town, but the magistrate Pak-So also made similar instruments which hurled huge stones, and the besiegers were compelled to retire to a distance and take refuge behind various kinds of defences. The Mongols made three attempts to deceive the prefect by forged letters purporting to be from the king and saying: "I have surrendered, and therefore you must submit"; but Pak-So was not to be caught by so simple a trick. The besiegers then tried huge scaling ladders, but these were cut down by the defenders as fast as they were put in place. An aged Mongol general, who made a circuit of the town and marked the splendid state of defence into which the place had been put, declared that he had never seen a place so well defended.

So the little town stood, and the great Mongol general was forced to seek other fields for the display of his prowess. He sent a letter to the king complaining of the death of the Mongol messenger, and modestly suggesting that peace could be secured if he would surrender and give 20,000 horse-loads of clothing, 10,000 pieces of purple silk, 20,000 sea-otter skins, 20,000 horses, 1,000 boys, 1,000 girls and 1,000,000 soldiers,

with food, to help in the conquest of Japan. In addition to this, the king must go to the Mongol court and do obeisance. These were the terms upon which Koryu could secure peace.

At the beginning of the next year, 1232, the king sent two generals bearing a letter of surrender, with which he sent seventy pounds of gold, thirteen pounds of silver, 1,000 coats and a hundred and seventy horses. He, moreover, stated that the killing of the Mongol messenger was not the work of the Koryu Government, but of a band of insurgents and robbers. The officials had to give their garments in order to make up the number that was sent. Each prefect along the route was charged with the duty of seeing that the Mongols were in no way molested.

So ended the first act of the tragedy, but it was not to be the last. A Mongol residency was established at Song-do, and Mongol governors were stationed at important centres throughout the country. The Mongol resident insisted upon entering the palace by the middle gate, which the king alone used, but he was not able to carry his point. When the tribute above men-

tioned reached General Sal-Yetap he expressed the greatest dissatisfaction with it because it fell so far short of what was demanded, and he imprisoned the messenger who brought it. The king sent an envoy to the Mongol capital saluting the emperor as suzerain for the first time.

Meanwhile the people throughout the country were rising in revolt against the Mongol governors and were driving them out. This was soon to call down upon the troubled land another invasion, and the king at last made up his mind to move to Kang-Wha. Through torrents of rain and many other material discomforts, he was obliged to do this. Even ladies of noble rank were seen wading with bared limbs in the mud and carrying bundles on their heads. General Kim was left to guard the capital.

When the news of the king's exodus from the capital and the driving out of the Mongol governors reached the Mongol emperor it caused a great sensation. The emperor Ogdai, in a white heat, sent a messenger post-haste to Song-do, and behind him came a powerful army. The demand was "Why have you changed the capital? Why have our people been driven

out ?" The king replied that the capital was changed because all the people were running away, but affirmed that, although he had removed to Kang-Wha, his friendly feelings toward the Mongols had not changed. To this the Mongols made the only answer that was to be expected from them. They fell upon the northern towns and put them to indiscriminate slaughter. Men, women and children fell beneath their swords.

With the opening of the next year the real occupation of the land by the Mongols commenced. The north was systematically occupied, scores of prefects being seized. The following year increased the hopelessness of Koryu's position a hundredfold, for the Mongols established seventeen permanent camps in Pyung-yang and Whang-ha Provinces. They came as far south as Hanyang, the present Seul. They then proceeded southward to the very extremity of the peninsula through all that portion of the land.

After ravaging to their hearts' content, the Mongols withdrew in 1236 to their own territory, but sent a messenger ordering the king to go to the Mongol court and bow before the emperor.

He refused, but sent instead a relative by the name of Chun with a letter asking the emperor to excuse him from attempting the difficult journey to the Mongol court. Again the next year the same demand was made, but this time the king simply declined to go. The Mongols then modified their demand, and ordered the king to come out from his island retreat and return to Song-do. This the king had no intention of doing; but the next year he sent another relative named Sun as a hostage to the Mongol court, asserting that this was his son. The emperor believed this, and married Sun to one of his own near relatives.

The Mongol emperor Ogdai died in 1242, and the empress dowager took charge of affairs during an interval of four years, until 1246, when Gayuk became emperor. This brought peace to troubled Koryu for a period of five or six years. During this time all that was left of her resources was used up in sending five or six embassies to the Mongol court each year.

Gayuk Khan came to the Mongol throne in 1246, and his accession was the signal for the renewal of hostilities against Koryu. At first four hundred men came, ostensibly to catch sea-

otters, but in reality to spy out the country and learn the mountain passages of the north.

In 1249 Gayuk died, and the regency once more devolved upon the empress dowager. Peace again reigned for a time. But the regency ended in 1251, and Mangu Khan became emperor. An envoy was immediately despatched to inquire whether the king had yet returned to Song-do; but as the answer was unsatisfactory, the Koryu envoy who appeared at the emperor's court the following year was thrown into prison, and a last envoy was sent with instructions to settle the question definitely. If the king would come out and return to his capital the people might remain at Kang-Wha; but if the king refused, the envoy was to return with all haste to the emperor, and war would be declared at once. A certain Koryu man, hearing about these instructions, hastened forward and informed the king, and urged that he should go out and meet the envoy. To this the king did not assent. When the envoy arrived the king set a great feast for him, in the midst of which the Mongol arose, assuming a terrible aspect, and demanded loudly why the king did not leave the island and return to Song-do. Without waiting for an

answer to the question, he strode out of the hall and hastened back to the north. The people were in dismay and said to each other, "This means war again."

When the lengthening vernal sun of 1253 had melted the northern snows this prophetic word was verified. The renegade Koryu general, Hong-Pok-Wun, told the emperor that the king had triple-walled the island of Kang-Wha, and would not move therefrom. War, ever welcome to these first Mongol emperors, was now afoot. The first detachment of 10,000 troops was led by the emperor's brother, Song-ju. With many allies from Yu-jin and other tribes he crossed the Yalu. Then the Mongol general A-Mogan and the renegade Hong crossed and advanced as far as the Tadong river. Following these came General Ya-Golda, with sixteen chieftains in his train and a formidable array of troops.

The envoy Chun, who, it will be remembered, had married a Mongol princess, now wrote an urgent letter to the king, saying, "The emperor is angry because you persist in disobeying him, and he is sending seventeen kings against you. But he says that if you will leave the island and follow out his commands, he will even now recall the

army. You have now an opportunity of giving your country a lasting peace. If you leave the island, send your son to the emperor and receive the Mongol envoy well; it will be a blessing to the kingdom of Koryu. If you will not do this, I beg of you to put all my family to death."

Beneath this last appeal lay a terrible threat, and the king realised it. A great council was convened, and the universal opinion was in favour of compliance; but a single voice was raised in opposition. It said: "How much treasure have we squandered on this insatiable barbarian, and how many good men have gone as envoys and never returned. Let the king go out now from the place of safety, and when we behold him a corpse our condition will be enviable indeed!" This startles the assembly. Cowards though they are, they rise to their feet, and with one voice applaud the stirring words, and charge the king to stay in his island fortress and still defy the savage of the north.

General Ya-Golda now sent a messenger to the king purporting to be from the emperor, saying, "I have begun from the rising sun, and I will conquer to its going down. All people rejoice but you, who do not listen. I now send General

Ya-Golda. If you receive him well, I will leave you in peace; if not, I will never forgive the offence." Immediately putting his troops in motion, the redoubtable general approached the strongest fortress in Whang-Wha Province. It was surrounded by almost perpendicular precipices. The commandant laughed at the Mongols, defied them, and feasted in their sight. But the Mongols, directing all their energy at a single point, soon battered down a portion of the wall, set fire to the buildings with fire arrows, and with scaling ladders effected an entrance. The commandant hanged himself, and 4,700 of the garrison were put to the sword. All children above ten years old were killed and all the women ravished.

In the course of time General Ya-Golda arrived before the town of Chung-Ju in Chung-Chung Province; but being unable to reduce it without a regular siege, he left his main army there and came north to the vicinity of Kang-Wha. He then announced, "If the king will come out and meet me here, I will take my force back across the Yalu." With this message he sent the Mongol generals to the king. The latter complied, and with a strong guard came across the strait and

met Ya-Golda at Seung-Chun-bu. The Mongol general said, "After we crossed the Yalu into Koryu thousands of your people fell every day. Why should you think only of your own comfort, while your people are dying thus by tens of thousands? If you had consented to come out sooner, many lives would have been saved. We now ought to make a firm treaty." He added that Mongol prefects must be placed in each district, and that a force of ten thousand in all must be quartered upon Koryu. To this the king replied that with such conditions it would be extremely difficult for him to return to Song-do. In spite of this the Mongol leader placed one of his men in each of the prefectures. The only question which was discussed in the royal councils was how to get rid of the Mongols. One man dared to suggest that the crown prince be sent to intercede with the emperor. The king flew into a rage at this, but soon he was so far mollified as to consent to sending his second son, Chang, with rich gifts to the Mongol court, a course of procedure which once more drained the royal coffers to the last farthing. The king had promised the Mongols to go back to Song-do "gradually," as fast as preparations could be made, and also to

destroy the palaces in Kang-Wha. The Mongols kept their word and retired, but as they went they plundered and ravaged.

The king kept his word, in part at least, for he did not send the crown prince, but his second son. Nominal peace was maintained. But the year 1258 had now come, the last that the aged king Kong-Jang was destined to see. In this year the Mongols came again as usual. They began by building and garrisoning a fortress at Eui-ju. Then General Cha-Rada with a small body of a thousand troops came southward as far as Su-an, in Whang-Wha Province. It shows how utterly shorn of power Koryu was, that this general should dare to penetrate so far into the land with only a thousand men at his back.

The year 1259 opened with the sending of an envoy to the Mongol court, but he was waylaid, robbed, and killed by Koryu ruffians; thus Koryu was for ever discredited in the eyes of the Mongols. The latter now began to concentrate at Pyung-yang with the intention of making that city a permanent Mongol centre. They repaired the walls of the town and constructed new war boats on the river.

The Koryu king came to the decision that there

was no possibility of ridding himself of the Mongol tyranny except by sending the crown prince to the Mongol court. So the king hurried on preparations and sent the prince off in the third moon. The escort consisted of forty men, and there were three hundred horseloads of gifts. Safely they arrived at the Mongol court; but the emperor, Mangu Khan, was out on his campaign in China.

Meanwhile, word was sent from the emperor, ordering the destruction of the palaces on Kang-Wha. The order was obeyed, and it is said that the fall of the buildings sounded like distant thunder. The aged king, who had suffered so many vicissitudes of fortune, was not to survive this great shame, and in the summer of 1259 he passed away.

Now Koryu was without a king, and the crown prince was far away in the Mongol court. It was decided to form a regency to act until the return of the prince. At first it was conferred upon the second son of the deceased king; but the officials, remembering that the dying king had said, "Put my grandson in as regent until the prince return," made the change, and the crown prince's son became regent pending his father's return.

## THE MONGOL INVASION OF JAPAN

It will be remembered that the Mongol empire had four emperors who successively ascended the throne. Genghis was succeeded by his third son Ogdai in 1229, he by his son Gayuk in 1246, and Gayuk in 1252 by Mangu, the eldest son of Tule, who was the youngest son of Genghis.

As soon as Mangu succeeded to the khanship of the Mongol empire, he, following in the footsteps of his forefathers, engaged in the conquest of China. Northern China—Cathay, as it was called—had been partially conquered by Genghis Khan himself, and the conquest had been followed up till the Kin dynasty were completely subjugated in 1234. But China, north of the Yang-Tse-Kiang, remained many years later subject to the native dynasty of Sung, reigning at the great city of Kinsai, now known as Hang-Chow-Fu. Operations to subdue this region commenced in 1235, but languished till Mangu's accession.

Mangu Khan, followed by his younger brother Kublai, was, as we have said, in the campaign to the south when the crown prince of Koryu came to the Mongol court. It was in the year after his arrival that the prince was called to the camping place of the emperor; but soon after he had reached the emperor's camp the latter died in the

town of Hap-ju. Aribuka, one of the emperor's brothers, and Kaidu, his cousin, arbitrarily seized the reins of power. But the Korean prince knew that Kublai would doubtless become emperor, in spite of the seditious movement on the part of his brother and cousin; so he secretly effected his escape from the latter's camp and struck directly across the country to Yunnan, where he found Kublai in charge of an army, and informed him of the emperor's decease.

Kublai returned north with the prince, leaving the war in Yunnan to his trusted general, Bayan. He assumed the Khanship, but it was disputed by his kinsmen, and wars with them retarded the prosecution of the southern conquest.

The emperor and the hostage prince were informed of the death of the Koryu king. Kublai Khan sent the prince back to Koryu with great honour, believing that, as he was to become king of Koryu, the vassal power would thus become more closely united to his empire.

The year 1260 must be a memorable one in the history of the Mongols, because their khanship was seized in that year by the famous Kublai Khan, the most eminent of the successors of

Genghis Khan, and later the founder of the Mongol dynasty, Yuen, in China.

Kublai was born in 1216, and was so promising from boyhood that his superiority was discerned by Genghis himself. On his death-bed the great Khan said: "The words of the lad Kublai are well worth attention; see, all of you, that ye heed what he says! One day he will sit in my seat, and bring you good fortune such as you have had in my day!" Young as he was, Kublai had even taken part with his grandfather Genghis in the expedition to Persia in 1227. Meanwhile, he was named his brother's lieutenant in Cathay. In every campaign Kublai distinguished himself above all rivals. With such abilities he at last took possession of the chieftainship of the vast empire; so it seemed not improbable that the traditional aim of the Mongols, the cherished aspiration of conquering the whole world of the south, would at last be realised.

Beyond question, the conquest of China was constantly before Kublai as a great task to be accomplished, and its fulfilment was in his mind as time went on.

He selected as the future capital of his empire a Chinese city, which we know as Peking. Here, in

1264, to the north-east of the old city, which under the name of Yen-King had been an occasional residence of the Kin sovereigns, he founded his new capital. The new city was officially called Tai-tu, but the Mongols and the western people called it Kaan-Baligh or Cambaluk. It was finished in 1267.

Kublai Khan resumed the campaign of China in the next year, but was long retarded by the strenuous defence of the twin cities of Siang-Yang and Tan-Cheng, on opposite sides of the River Han, and commanding two great lines of approach to the basin of the Yang-Tse-Kiang. The siege continued nearly five years. After this, Bayan, Kublai's best lieutenant, a man of high military genius and noble character, took command. It was not, however, till 1276 that the Sung capital surrendered, and Bayan rode into the city as its conqueror.

Kublai was now the ruler of all China, and probably the sovereign of a greater population than had ever acknowledged one man's supremacy. For, though his rule was disputed by his relatives in Turkestan, it was acknowledged by those on the Volga, whose rule reached to the frontier of Poland, and by the family of his brothers Hulagu,

whose dominion extended from the Oxus to the Arabian desert. For the first time in history the name and character of an emperor of China were familiar as far west as the Black Sea, and not unknown even in the centre of Europe.

Hereupon, the king of kings built so magnificent a palace near the site of Peking that its splendour quite eclipsed the glory of that of Genghis Khan at Karakolm. Roofed with gold tiles, supported with pillars of coral, and paved with jewels, his grand court stood. Not only did he erect this new palace of unparalleled splendour, but he also, being informed by his astrologers that the city of Cambaluk would prove rebellious, and raise great disorders against his imperial authority, had another city built close beside the old one, with only a river between them. And he caused the people of the old city to be removed to the new town, which Marco Polo excellently describes: "As regards the size of this new city, you must know that it has a compass of twenty-seven miles, for each side of it has a length of six miles, and it is four-square. And it is all walled round with walls of earth, which have a thickness of full ten paces at bottom, and a height of more than ten paces; but they are not

so thick at top, for they diminish in thickness as they rise, so that at top they are only about three paces thick. And they are provided throughout with loop-holed battlements, which are all whitewashed.

"There are twelve gates, and over each gate there is a great and handsome palace, so that there are on each side of the square three gates and five palaces; in those palaces are vast halls, in which are kept the arms of the city garrison.

"The streets are so straight and wide that you can see right along them from end to end and from one gate to the other. And up and down the city there are beautiful palaces, and many great and fine hostelries, and fine houses in great numbers. All the plots of the ground on which the houses of the city are built are four-square, and laid out with straight lines; all the plots being occupied by great and spacious palaces, with courts and gardens of proportionate size; thus the whole city is arranged in square just like a chess-board, and disposed in a manner so perfect and masterly that it is impossible to give a description that should do it justice.

"Moreover, in the middle of the city there is a great clock—that is to say, a bell which is struck at

night. And after it has struck three times no one must go out in the city, unless it be for the needs of a woman in labour, or of the sick. And those who go about on such errands are bound to carry lanterns with them. Moreover, the established guard at each gate of the city is 1,000 armed men: besides these, the great Khan, to maintain his state, has a guard of 12,000 horsemen, who are styled Keshican, which is as much as to say, 'Knight devoted to their lord.' Not that he keeps these for fear of any man whatever, but merely because of his own exalted dignity. These 12,000 men have four captains, each of whom is in command of 3,000; and each body of 3,000 takes a turn of three days and nights to guard the palace, where they also take their meals. After the expiration of three days and nights they are relieved by another 3,000, who mount guard for the same space of time, and then another body takes its turn, so that there are always 3,000 on guard. Thus it goes until the whole 12,000, who are styled Keshican, have been on duty; and then the tour begins again, and so runs on for four days."

Kublai Khan, who had already subdued the various revolts which had occurred in Central

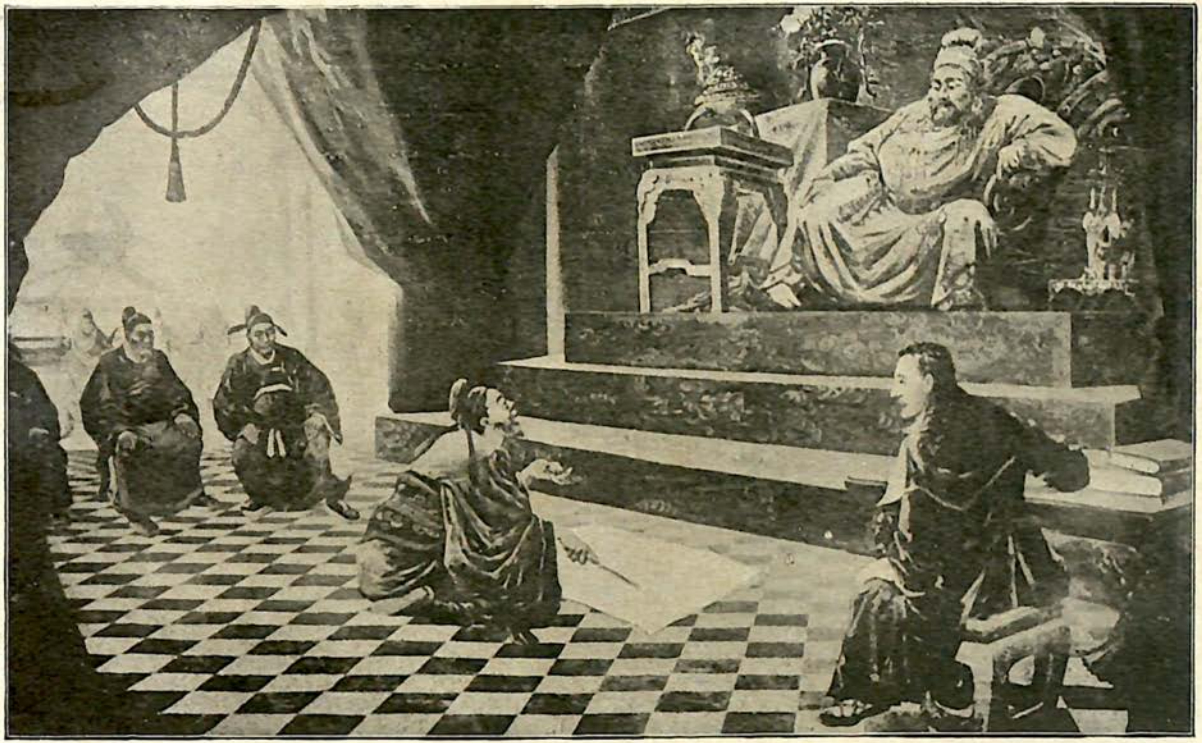
Asia, had now totally succeeded in the conquest of more than 400 states of China. In addition, the troublesome relations with Koryu came to an end because of the death of the old king. Indeed, all he wanted with Koryu was to be peacefully obeyed by the new king, who reigned over the peninsula under the Mongol power. For his ambitions were directed elsewhere and to a larger field; to the great territories south of Koryu. His empire extended so wide that it included China, Korea, Tibet, Tonking, Cochin China, a great portion of India beyond the Ganges, the Turkish and Siberian realms from the eastern sea to the Dnieper. And with the mighty force leviable from this vast domain, the Mongol power began to descend south, sweeping the Korean territories and subduing all the dominions of China.

## CHAPTER III

### HOW KUBLAI KHAN SET HIS EYES UPON JAPAN

IN the grand city of Kublai, where adventurers from Turkestan, Persia, Armenia, Byzantium, even from Venice lived, serving the grand Khan as ministers, generals, governors, astronomers or physicians, there was a physician from Korea,* Cho-I by name. He was a most popular doctor among the Mongol officials, owing more to his sociable nature than to his medical art. He had so much geographical knowledge, which he had procured by travelling, that the uninformed Mongols were delighted to hear him talking in his witty way of his journeys to different seas and lands. Among the unschooled Mongolians, therefore, Cho-I grew in influence, and at length his buffoonery won him access even to the most prominent people in the city. Among those were Hei-ti, the minister of war, and Yin-hung, the minister of ceremonies.

* From this stage of history, the author employs the term "Korea" instead of Koryu, for Koryu at this period includes all other kingdoms in the Korean peninsula, and there is no need to distinguish Sinra or Pekchê.



KUBLAI KHAN MAKES INQUIRY ABOUT JAPAN OF A KOREAN PHYSICIAN, CHŌ-I.
(MARCO POLO IS SEEN ON THE RIGHT.)

In those days it was not difficult for even a buffoon to be called by the emperor, if he had any good intermediary. Ere long the physician, who had confided his secret ambition to Hei-ti, was able to see Kublai Khan and to answer his imperial questions about Japan, where the Korean had previously been for three years as an itinerant leech.

Hei-ti, the minister of war, and Cho-I left their residence on the day of call and came to the palace of Kublai Khan; and everything the Korean observed in Japan was reported to the ambitious monarch. What sort of questions were asked and answered are not in the Chinese records; but it is said that the Korean was highly rewarded for bringing forward the map of Japan, but that later on he was expelled from the country on suspicion of being a Japanese spy, because he had shown himself wonderfully well acquainted with the Japanese language, customs and manners, and the suspicious monarch did not think it safe to keep such a man within his country.

It was about this time that the Korean king sent a request to the Mongol court for the chastisement of the Japanese freebooters who had been

making frequent raids along the peninsula of Korea. Over and above all this Kublai's aspiration of subduing Japan to his suzerain power had been inflamed by his great success in conquering the whole of China,* and Korea was at this moment very amenable to his will.

"A sagacious hawk hides his claws," says an Oriental sage. In the autumn of 1266, Kublai Khan commissioned Hei-ti and Yin-hung as his messengers to Japan. The former, as his ambassador, was granted a gold tablet † with a tiger engraved thereon, and the latter, as the vice-ambassador, received a plain gold tablet. Those were the signs of their commission, the bearers of which were to be warmly treated everywhere they went, by the order of the great Khan.

The two messengers of Kublai were ordered to proceed by way of Korea, where they would be

* It is probable that Kublai's ambition, whetted by extensive conquests, would have turned in the direction of Japan sooner or later, but tradition indicates that the idea of obtaining the homage of the Island Empire was suggested to the great Khan by a Korean traveller in 1265. Kublai immediately acted on the suggestion. —"History of the Japanese People," by Capt. F. Brinkley.

† A tally issued on military business in time of war. There are two halves to a tally, one half of which is entrusted to an official (*e.g.*, at a city gate), and the production of the other half is authority for any act to be performed by him (*e.g.*, opening the city gate).

accompanied by a Korean envoy as their guide to Japan. After all their needful preparations the two Mongols left Cambaluk in splendid array for Korea.

Of course they were warmly welcomed by the king, but not heartily; because the king had comprehended that the Mongol power was now directed toward Japan, and that this meant a war which would perhaps result in the demolition of his own country.

Kublai's order to Korea was now delivered by the Mongol ambassadors in the form of an imperative letter, which ran as follows: "We are aware that in the eastern sea there is a fertile island named Japan. The country is affirmed by some of your countrymen who reside here not to be far from your land, and the people to be good-natured and easily governed. And the country is said to have formerly had a close intercourse both with China and your country. Why, then, should we not have friendship with her? We command you to assist our envoy in every way, so that our aim may be realised."

The wily king delayed his decisive answer to this demand, but, although his mind was preoccupied day and night, he entertained the northern

guests in every way he could. Ere long the winter came to cover the Ta-Bak mountain, and at the same time to bring storms on the high sea between Korea and Japan. The messengers of Kublai were now urged by the king to start with his officials, called Song-Kumpi and Kim-Chan. They proceeded by way of the port of Koje, Kyun-sang province, and came to the appointed port named Shoheng-ho, where a new ambassadorial ship awaited the party.

The day was so fine that the Strait of Korea extended like a mirror under a sky blue as cobalt. The ship, hoisting a triangular green dragon flag with many tails, and with a red tablet hanging over the rail, set off from the port with a fair wind. The sunlight sparkled on the water behind the stately vessel, and the whales blew their fine water pillars high in the air. The Mongols, to whom their voyage on the sea was a first experience, were delighted.

But winter weather is unreliable. Before long the sun stopped his dance on the water and the beautiful water pillars gradually disappeared from their sight. Instead, the ship began to toss to and fro. The monsoon passed over the Strait of Korea, and the furious tempest stirred up the

mirror-like water to the bottom. The terrified Mongols demanded that the crews should at once hasten back to Korea, and the order was obeyed without hesitation.

Now things ran according to the king's fancy. Hei-ti and his staff returned to their master's court from their wanderings, faithfully accompanied by their Korean guides, whose explanations why the goal had not been reached were by no means satisfactory to Kublai Khan. The whole party was despatched once more to Korea, and they conveyed to the king positive instructions, in which the emperor said, "How can I believe the report of your men? But it makes me doubt whether or not you have a secret understanding with Japan, for I have here a reliable man who has been to Japan and gives me very different information. I may observe that he who deceives loses his credit, and I strictly command you to proceed with my business at all costs. King, the fulfilment of this charge from me is the only atonement for your crime!"

The crafty king then changed his tactics and sent to the emperor an answer saying that the sea was really dangerous, so that it was unseemly indeed to expose the persons of the imperial

envoys to the risk; but instead, he would have the imperial message delivered to Japan by his own envoy in spite of the danger.

Accordingly, the king appointed one of his prominent officials, Hampoo by name, for the Mongol mission. The Korean envoy safely arrived in Japan by a port of Kiushu Island, called Dazai-fu, the then seat of the western local government of the empire. It was on the 5th day of January, 1268.

In Japan, the authorities had not been uninformed of the recent growth of the Mongol power on the continent, and also of the detestable relations between Mongolia and Korea. Wisely they saw that the "honest broker," Korea, was playing false to both sides; and naturally the Korean envoy met with a rough reception. They detained Hampoo at a provincial hotel, and asked him for the letters to be handed over. The envoy said, "My mission is to deliver them directly to your central authority." But the Japanese officials explained that "from ancient times till now no foreign envoy has ever gone east of Dazai-fu." The letters were delivered at last.

A messenger ran post-haste to Kamakura, the seat of the central government of Japan,

which is situated about a thousand miles north from Kiushu.

In the island empire, the Emperor Kameyama, the ninetieth descendant of the first Emperor Jimmu, reigned over his loyal people, who had never been subject to other than his forefathers of the same dynasty. But the actual business of administration in those days had been carried out by the head of the most meritorious clan of the age.

Under the reign of the Emperor Kameyama, the chief of the Hojo clan had the honour to be entitled the actual governor-general of Japan. They called this important office "Shikken." (Shikken was at first the name of the guardianship of the "Shogun," which had been originally the office of the first governor-general appointed by the Emperor Gotoba in 1186.)

When the Korean envoy brought his important message from Mongolia the Hojo clan had been six generations in the office of Shikken, and the holder of the great office was a statesman named Tokimune.

The sixth Shikken Tokimune, young as he was, had all the vigour and determination as well as the ability of his predecessors. He was a bold soldier, a bold huntsman, overflowing with

physical courage, and at the same time a scholar and a strict and impartial administrator of justice, full of patriotic pride in the country he ruled.

Tokimune, whose character was a model of the contemporary ideal, had hardly completed his twenty-fifth year when he had to conduct the great national affair with the greatest emperor of the world.

The express messenger from Dazai-fu arrived at Kamakura nearly a month after his start. As the letters had been addressed to the emperor, they were immediately forwarded to the imperial court by the Kamakura Government. The Emperor Kameyama, with great anxiety, examined the first message he received from the formidable Power that had come into existence beyond his neighbour, Korea. The Korean credentials said :

" The King of Korea tells the King of Japan plainly that for a long time Korea has enjoyed her subjection to the suzerain Power of the great Mongol emperor. The virtue of the emperor is as grand as the sun which enlivens every creature upon earth.

" The emperor directs Korea to inform you that the Mongol Power is kindly disposed toward you, and that he wishes to enter into friendly intercourse with your country. This does not mean submission. If you

accept the emperor's demand, it will not only be a pleasure to me, but the great emperor will treat you very kindly. Therefore, I advise you to despatch your envoy to the Mongol court to pay your homage to the great emperor as the master of this world. Will you not do this ? "

The King of Korea's message was simply a prelude to the Kublai's insolent ultimatum to Japan. The latter said :

" The great Emperor of Mongolia notifies the King of Japan that history shows that a small country is to be dependent on a large one, and that the benefit of such an arrangement is mutual.

' We make known to you hereby that according to the will of heaven, we have conquered the whole region of China, and even rebellious Korea has been forgiven, so that once more she is cherished under our great virtue.

" So we desire to remind you that Korea is now one of our eastern provinces, and that Japan is a mere appendage of Korea. We know that Japan has been, for six hundred years, in touch with the Chinese dynasties and more closely with Korea. But why do you neglect your duty of keeping a friendship with us ? This is probably due, I think, to your ignorance of accomplished facts rather than to your wilfulness.

" The sages of antiquity always declared all men within the four seas to be of one family ; but if there be no communication of good will, where do family principles come in ?

" If things are suffered to tend towards war, how can there be good will ? King ! think well on it ! "

The Emperor Kameyama, who worried himself greatly about the seriousness of the affair, called at once his privy council and put it before them for their debate. The chancellor of the assembly was Tokisuke, the eldest son of Hojo Tokiyori, the ex-Shikken, who had deprived Tokisuke of the heirship because of his lack of ability, Tokimune, the youngest, being made his successor instead. Though Tokisuke was appointed the lord high chancellor of the imperial court, he was naturally a discontented man. A personal enmity sometimes misleads a man in his duty. Beyond this, the character of Tokisuke was entirely the reverse of that of the Shikken Tokimune. It was natural that the two could not work in harmony.

But the imperial council which was called in face of the national emergency was so grave an assembly that no personal enmity or such sort of thing was to be thought of. The council, however, seems to have been dominated by the feeble policy of Lord Tokisuke, and it came to conclude that "a willow tree lives long because it bends to the wind." The Mongol Power was a mighty force that crushed down every country which withstood it upon its way; so to accord

with Kublai's demand was to keep the country safe. Such being the unanimous opinion of the council, they went so far as to order a nobleman of letters in the court to write down his credentials*

* "The imperial letter to Kublai Khan was formally written by a court noble called Sugawarea-Naganari. The whole body of the sentence is found in Honcho-Bunshu (the collection of the Japanese literary works), and the letter shows no proposal of humiliating peace, but a very firm will of Japan against Kublai's demand. Therefore, Tokimune, who opposed the sending of such an imperial letter, must have been a hot patriot. In Shoden temple at Kamo, in Kioto, there is still kept a prayer-book used for the prevention of the Mongol invasion. The manuscript, which was that of Kogaku-Zenshi, the then chief priest of the temple, shows how he grieved to hear the humiliating policy of the Kioto court, and how earnestly he prayed to Buddha to prevent the imperial letter from going to Mongolia, and how energetically he had daily prayer for sixty-three days from December 27th, 1269, to March 1st, 1270. The book tells how lightly Kublai thought of the Japanese power.—"Kokushi-no-Kenkyu," by Dr. Kuroita.

"The Japanese interpreted this to be an offer of suzerainty or subjugation. Two courses were advocated: one by the Kioto court, the other by Kamakura. The former favoured a policy of conciliation and delay; the latter, an attitude of contemptuous silence. Kamakura, of course, triumphed. After six months' retention the envoys were sent away without so much as a written acknowledgment. The records contain nothing to show whether this bold course on the part of Baku-fu had its origin in the Mongol's might or in a conviction of the Bushi's fighting superiority. Probably both factors were operative; for Japan's knowledge of Jen-ghiz and his resources reached her chiefly through religious channels, and the fact that Koreans were associated with Mongols in the mission must have tended to lower the affair in her estimation. Further, the Japanese had been taught by experience the immense difficulties of conducting oversea campaigns, and if they understood anything about the Mongols, it should have been essentially the non-maritime character of the mid-Asian conquerors."—"History of the Japanese People," by Capt. F. Brinkley.

to the Mongol court; yet the prudent emperor informed the Kamakura Government of all the proceedings, and Tokimune's opinion was asked.

Shikken Tokimune, being such a man as we have described, was, of course, the very last to submit to the arrogance of any foreigner. He humbly replied to his Majesty that, firstly, Korea had long been a tributary to Japan, since the Empress Jingo went there to chastise their king, and how could the descendants of the great empress endure to accept such an insolent letter that brings our honour to the ground? secondly, that never a single word of swaggering Kublai, who knows not the inviolable sacredness of Japan, should be heard, bluff being the Mongol policy. To answer the threat is to injure the repute of Japan, and at the same time to bring serious disgrace upon our ancestral deities; hence there is no answer worthy to be returned to the robber of the north. If this drive Kublai into war, that is nothing to be feared; for the whole nation will stand up, the shield of Justice in their hand, for his Majesty's sake.

The loyal motion of Shikken Tokimune not only moved the emperor, but also his councillors

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THE EMPEROR OF JAPAN'S ENVOYS LEAVING THE PALACE FOR THE ISE SHRINE.

in Kioto, who, except a few, changed their opinion toward the anti-Mongol motion of Tokimune.*

The Emperor Kameyama, therefore, proclaimed to the Dazai-fu Government that no answer should be given to the Korean envoy, but that he and his staff should be immediately deported from his imperial domain. But the Emperor's anxiety was so great that he sent the court nobles to the Ise shrine where his ancestral deities are templed, and prayed even that he might sacrifice himself for the safety of the nation.

Great was the disappointment of Hampoo, who had been awaiting the imperial reply in vain for more than half a year at a secluded inn. In August of the same year he came back to his master's court, whence by the king's order he went up to state the details of his mission.

* The character of Tokimune will be better understood with the following facts recorded in Dr. Kuroita's work formerly mentioned.

Tokimune was young, but had many good and able statesmen, and learned monks around him as supervisors or teachers. In fact, Hojo Masamura was the ablest assistant to Tokimune in the conduct of state affairs, while the priests Doryu, Rankei, and Bukko were excellent tutors for the training of his thought. As these educated monks were those of the Zen sect of Buddhism to which the Hojo family strongly adhered, and also as it was the custom of the knights to discipline their minds by the ascetic system of Zen, Tokimune had trained himself in the culture of his will from youth up. In those days many prominent monks of Japan were studying Buddhism in China. Bukko was one of them, and became later a teacher of

Tokimune. An old writing kept in Yenkaku temple in Kamakura describes an interesting accident Bukko had once while staying in China. Bukko, who was a man of very high perception, and also of very amusing character, was one day arrested by some soldiers of Kublai on suspicion, and because of his obstinacy, the monk was sentenced to death. With a composure derived probably from his Zen training, he went to the execution ground. At the instant of the execution, he gave an indignant shout in accordance with the Zen teaching, and coolly sang a poem. In view of the dauntless attitude of the prisoner, the soldiers, as the record says, could not execute him, so they left Bukko alive. Later, Bukko arrived in Japan and became the teacher of Tokimune. It is natural that Tokimune's decision against Kublai's demand was greatly influenced by the teachings of the noted monk, who firmly believed that where there is an ardent will, there is a way, so that even a verse and a fervent shout are strong enough to defeat enemies.

As to the skill of Tokimune in horsemanship and shooting, an interesting story may be quoted.

" In 1261 the Shogun held a shooting game named Ogasagake at his mountain villa in Gokurakuji temple. This game was to shoot at the target from a galloping horse, and it was a noted one to be held annually in the presence of the Shogun, and to be one in which all Kamakura knights displayed their skill in archery and horsemanship. Now, the sports were gone through one by one, and the turn of ' Toya ' (a long distance shoot) was reached. It was a most difficult game to hit the smallest target at the longest distance, and only the champions of the day took part in this competition. To the general dissatisfaction, there was no one who succeeded with the game. ' Shame to the prestige of Kamakura knights ! ' said Shogun Yoriiye, and asked Tokiyori if he could get anyone who might be able to succeed with the sport. Tokiyori, the Shikken, answered that his son Tokimune was a good archer, and possibly he would be able to hit the mark. An express messenger was soon despatched to Hojo's residence, where Tokimune, a boy only ten years old, was playing in the garden. Very young as he was, the boy was well built, and had to perfection the mien and carriage of a knight of that time. Being informed of the urgent message, ' Agreed,' quoth he merrily, and without loss of time Tokimune procured his bow and shafts and quickly rode his mare toward the sports ground. Ridden by her excellent horseman, the steed ran so fast that, in the twinkling of an eye, he was in sight of the Shogun, his grandfather, and the ground

full of spectators. But entering into the ground, so impetuous was his mount that Tokimune rode it back out of the enclosure into a wider field. In a moment he subdued the spirited mare, and returned into the ground. His treatment of the animal seemed so dexterous that loud cheers broke from the ranks of the beholders. Now the mettlesome steed came near the seat of the Shogun. Saluting slightly toward the Shogun, the archer spurred his mare and rode her at a target standing far in the distance. As soon as he came to a certain distance from the mark, the reins were suddenly dropped. No sooner was his bow drawn to full length than the cavalier discharged a shaft which, cutting the air with a sound, straightly and magnificently struck the exact centre of the target. Thunderous cheers broke forth, but Tokimune disappeared out of the ground, leaving behind all the honour and approbations, as if they were the dust of his mare's hoofs, and in a minute he was again a child in his garden."

## CHAPTER IV

### HOW KUBLAI KHAN CONCEIVED A FORMIDABLE DESIGN TO SUBDUE JAPAN—DESPATCHES OF HIS ENVOYS

GREAT was Kublai's anger because of the defiant attitude of the Japanese Government. But he was not a man to be daunted by this sort of thing. His vague idea of the conquest of Japan had now become so rooted that Li-Tsang-Yung, the Koryu ambassador to his court, was called into his presence with respect to his military preparations.

Li-Tsang-Yung was a faithful retainer. Previous to the first negotiation of the Mongol emperor with Japan, he had humbly advised Kublai to give up his idea of subduing the island empire, stating as reasons that Japan was so self-conceited a country that her king was said to have previously written on his credentials to Great China, calling himself "the great emperor of the land of the Rising Sun," and addressing the Emperor of China as "the king of the land of the

Setting Sun," though the Chinese domain was a hundred times as large as his own; hence it was certain that the country would refuse to become subject to the Mongol empire. And if war should be declared against her, to gain a complete victory over her would be difficult, because the rough sea and stormy weather were both in her favour, and also, however small the land might be, her inhabitants were said to be extremely fierce and patriotic. If the Mongol Power encountered an unexpected set-back it would be a great blow to the brilliant prestige of the greatest empire in the world. So it would be best for Kublai to stay his hand and to await the time when, in the natural order of things, Japan would do homage to the emperor's virtue. Kublai's burning ambition was not quenched by these reasonings; yet he bestowed his favour upon this Korean because he appreciated his spirit, and the Korean had long been in the emperor's court as ambassador.

Now the time had arrived for Kublai to make use of the Korean. In a private audience with Li-Tsang-Yung the emperor said to him in an excited tone: "I have decided to invade Japan. Your country must open all the shipbuilding

yards for the construction of 1,000 ships, and must furnish 4,000 bags of rice, together with a contingent of 40,000 troops." *

The Koryu ambassador, who still wished to keep peace in his country, wisely answered to dissuade the monarch: "To build 1,000 ships in a short time is never an easy task for Korea, though not impossible; for she has abundance of trees in the mountains. But the difficulty is to cut them down for the timbers with her paucity of labourers, most of whom were lost in the continuous wars she has had. For the same reason, to assemble such a large army is entirely beyond her power, particularly since the best have all been killed in the frequent rebellions on the northern frontier, and those who remain are only the invalids or the decrepit who retain no longer their former energy."

"How absurd!" cried Kublai angrily. "Is

* "Kublai saw that, to carry a body of troops to Japan, the sea-going resources of the Koreans must be requisitioned, and on the bootless return of his first embassy, he immediately issued orders to the king to build one thousand ships and mobilise forty thousand troops. In vain the recipient of these orders pleaded inability to execute them. The Khan insisted, and supplemented his first command with instructions that agricultural operations should be undertaken on a large scale in the peninsula to supply food for the projected army of invasion."—Capt. F. Brinkley, "The History of the Japanese People."

it not a law of Nature that while one is lost, another is born? Why could you not understand such simple reasoning? If your statement were true, mankind would have left the world. But had Korea women or not?" Thus silencing the Korean by his authority, the emperor pressed him further, saying: "I direct your attention to this story. Our grandfather Genghis Khan would have long ago ceased to attack Cathay, provided that the country had acknowledged his suzerain power and promised to be faithful for ever to his empire. But what occurred when Cathay stood against him later? The world knows that 30,000 men and women were slaughtered in a single day! Was that not a heavy indemnity? Go! Li-Tsang-Yung, and at once press my urgent business upon your king!"

Li-Tsang-Yung was at his wits' end. He immediately returned to his native country with the pressing demands of Kublai Khan. The king had no option but to carry out the horrible order so far as he could. He collected 3,500 carpenters and other artisans for the ship-building, and opened every yard throughout his country for that purpose. At the same time every youth fit for service was called to arms.

Kublai sent some generals and numbers of his military officers to see how the Koreans were working for him as well as the surveying parties for sea and land.

On the other hand, Kublai Khan could not really convince himself that such a small country as Japan had kept against him so sturdy a front as was reported. He suspected that it might have been some sort of ruse that the King of Korea had been playing on him ; in consequence, he decided to send his envoy Hei-ti once more to Japan. This time the Mongol envoy was accompanied by a Korean official named Sin-Sa-Jun, and also by a guard of about seventy soldiers.

The wily king had no time to use his craft, and the party managed without trouble on their voyage to arrive at a Japanese isle called Tsushima ; for they had very fine weather, and, moreover, a surveying party had studied the sea route by way of Quelpart Island.

Tsushima lies half-way between the south of Korea and the north-west of Kiushu, Japan, distant about sixty miles from either coast, having a length of nearly forty-six miles and an area of about 262 square miles. The grandeur

of the ambassadorial ship caused great alarm to the inhabitants, who, without loss of time, informed their governor of its arrival. So-no Sukekuni, the governor, spurred his mare toward the shore, followed by a band of his troops, when the Mongols were just coming ashore.

"Make a halt, gentlemen, for by our imperial decree you are not allowed to step on this island. Return at once to your boat, I command you as my duty. I am governor of this isle."

"Command! It is the word we ought to use to thee. We are envoys from the Mongol emperor, the master of the whole world. None shall interfere with our freedom of journey," exclaimed a Mongol of dark and fierce aspect, twice as tall in stature as the governor So.

"Good heavens! I am the authorised keeper of the gateway of the Japanese empire. I can neither tacitly permit you to land nor to cast anchor in the bay. To violate the law of our country is to lose your life. Look, we have the Japanese sword to execute such criminals on the spot!"

The Mongols who had attempted to overawe the natives by the great name of Kublai, and to let them mediate between the mission and the

central government, entirely failed owing to the dauntless attitude of the island keeper. Pressed by the tenacious garrison, they were compelled to take to their heels into the ship, and even to clear out of the bay, as they were pursued by a Japanese force, which followed after them until the Mongol ship was beyond the Japanese waters.

The ambassadorial ship put into the outer sea in a hurry; but Hei-ti and Sin-Sa-Jun were both in a dilemma, because to go onward was to meet danger, but to withdraw without fruit was to be accused of cowardice by Kublai. But a good middle path soon offered itself. Afar in the sea they discovered a Japanese fishing boat working alone. Hastening to the scene, the Mongol ship easily captured the small boat, in which they found two anglers who were natives of Tsushima. So the Mongol mission returned in haste, with the two captives on board, to the peninsula of Korea.* It is recorded that this event took place in March, 1269.

* "Meanwhile he despatched embassy after embassy to Japan, evidently being desirous of carrying his point by persuasion rather than by force. The envoys invariably returned *re infectâ*. On one occasion (1269) a Korean vessel carried off two Japanese from Tsushima and sent them to Peking."—"History of the Japanese People," by Capt. F. Brinkley.

As soon as the mission arrived at the court of Kublai, carrying with them the two fishermen, the emperor was delighted at their return with unexpected presents. He showed the captives all the grandeur of his palace, and reviewed his army before them. He entertained them with every kind of hospitality, intending to utilise them as a peg whereon to hang the conciliatory and virtuous act of returning them. Ere long two Koreans, Kin-Yusei and Ko-ju, were entrusted with this mission, and Kublai told the Japanese fishermen to tell their king the greatness of his empire, and to urge him to be friends with it.

The two captives came back safely in August of the same year with the two Koreans, who had in their pockets some credentials and had their hearts possibly full of some secret mission. The party did not come to Tsushima, but to Dazai-fu of Kiushu.

The governor of Dazai-fu, who was at the same time the head of the western local government of Japan, was then Shoni-Kakuye, whose talent and valour as the overseer of the important district of the empire was fully equal to that of Governor So of Tsushima. As a precaution,

he threw the two Japanese into a prison. Even the credentials from Kublai he did not care to receive, and the two Koreans were detained for a considerable time in a special house appointed by the authority. It is recorded that Kin-Yusei, the chief envoy, one night suffered from a terrible nightmare at his residence, and next morning he went to a Buddhist temple called "Anraku-Ji" (Temple of Ease), where he dedicated a poem he had composed and a magnificent helmet he wore; then he left Dazai-fu for his native land with all his staff. At any rate, it seems to be certain that he did not come back to Kublai's court. We are told that Kublai sent another envoy to ascertain what had become of Kin-Yusei.

Matters stood thus when in 1270 Kublai Khan determined to despatch another envoy, for no tidings had reached him of the former mission. This further enterprise was entrusted to a Manchu Tartar in Kublai's employ named Cho-Yon-Pil, who earnestly volunteered for a solemn mission to Japan, in spite of his grey hair.

The new envoy was charged with the dangerous task of demanding from Japan a definite solution

*The various Pictures relating to the Mongol Invasion.*

Two Japanese Fishermen in the Mongol Court.

The Mongol Ambassadorial Ship.

Hojo Tokimune.

Kublai's Envoy at Kamakura.

The Letter from Kublai Khan.

Mongol Spies.

An Express Messenger to Kamakura.

of the outstanding affair. Though the emperor did not expect this mission to return with success, yet the brave Tartar went on his dangerous way. Meanwhile Kublai Khan had rice fields made in the Pong-san province of Korea to raise the crops for an army of invasion. For this work he ordered the king to furnish 6,000 ploughs and oxen, as well as seed grain. The king protested that this was quite beyond his power; but as the emperor insisted, he sent through the country and obtained a fraction of the number demanded. Korea by this time was doomed to misfortunes, which were not due merely to her misconduct in the past. On her sea shore every labourer worked at ship-building by order; in the mountains no worker was seen doing anything but cutting down trees; in every quarter of the other districts the youths were compelled to enrol themselves for the army of Kublai. On her northern frontier there was already the vanguard of the emperor's expeditionary troops, about 5,000 strong. A Chinese record thus states the agitated condition in Korea: "The carpenters and the other workers levied for the war were more than 30,500; in every quarter, men and horses passed by in uninterrupted succession; all business was

in confusion as the term was so short; everything went like the speedy blast of wind or the flash of lightning, and the whole world felt deep sorrow at this."

In January of 1271 Cho-Yon-Pil came down to Korea with a suite of twenty-four. The king ordered his retainers Jo-Shong and Kim-Chan as guides to the Mongol envoy, and the king also volunteered to attach twenty warships which had already been constructed, and manned the boats with 3,000 soldiers. Thus the ambassadorial ship set off for her fourth mission, escorted by a Korean flotilla. At this time Hung-Tsa-Kiu, a Korean general under Kublai's employ, was said to have been demonstrating with a fleet near Liao-Tung and the peninsula of Korea.

In Japan rumours had been current that a great Mongol invasion was imminent, and reliable information having been received from Korea, the central government ordered every place of importance to be defended with strong ramparts and fortresses fully garrisoned. The Emperor Kameyama and ex-Emperor Gotoba had numerous courtiers commissioned as special envoys to the Shinto shrines, where the tutelary

deities of Japan are templed, and they prayed before the deities to save the sacred empire from the approaching foes.

In the summer of 1271 the Korean flotilla with the Mongol mission on board came to the offing of Imazu Bay, in the Chikuzen province of Kiushu.

The brave and wise Cho-Yon-Pil came to Dazai-fu, together with a small suite. Having an interview with the governor, he explained very eloquently the old relations between China and Japan, pointing out in detail the historical precedents to be found in the annals of previous Chinese dynasties, and demanding a careful reconsideration on the part of the Japanese authorities; but he firmly declined to surrender his credentials except at the chief seat of government, and to the king or ruler in person. The Governor Kakuye said "No foreigner is admitted to see the king, nor shall he proceed further than this town." The reply to this was: "If I cannot see your ruler, you had better cut off my head, and you shall have my documents."

No agreement was possible to come to between them; in consequence Cho-Yon-Pil agreed to hand over the copy of his credentials, provided he should not be detained for a long time.

So the second document reached the Kamakura Government, where Shikken Tokimune opened the Mongol letter with a joking smile. The letter, full of the unaltered arrogance of Kublai, ended with these strong words: "Should the reply not be given before November 5th of this year, my invincible army will at once invade Japan." This occurred just at the end of August, 1271.

A Japanese hero weighed Justice as heavy as a mountain and his life as light as a feather. Shikken Tokimune treated the matter as a light one, and decided that no answer was to be returned.

The messenger from Dazai-fu went post-haste, carrying Tokimune's order to the western government, and again the Mongol envoy received a decided repulse, and in spite of all his stubborn remonstrances, he was deported from the gate of the Japanese empire.

Cho-Yon-Pil was not the man to return empty-handed; yet, owing to the strict defence of the Japanese coast or for some other reason, he, like a sentenced outlaw, left Dazai-fu in dejection. But as soon as his flotilla put off to sea, he ordered the whole force to make ready for action and said: "Our present enemies are not in the fortified

city of Dazai-fu, but they are in Tsushima Isle. Go, my men, and get the natives alive, twenty in number." So they made a sudden raid on the isle. In confusion, they captured nearly a dozen of the islanders, and the flotilla sailed to Korea in a great hurry. Cho-Yon-Pil disguised the captives as a suite of the Japanese embassy to his great master, and backed up by the Korean king, he brought them to the Mongol court. They were received by the uninformed emperor with great delight, who hoped that he had now gained his point in either way; still no preparation was slackened.

"Just before a country goes to ruin, the king has a faithful vassal," says an ancient sage. Though Cho-Yon-Pil had deceived his master, the motive of his action was to maintain peace in the country and to lead the people into peace after the long wars on the continent, as another war might possibly cause rebellions within. Paving his way so well with the disguised envoys, Cho-Yon-Pil volunteered to proceed to Japan once more to inspect the condition of her affairs; and after his second visit to Dazai-fu he is said to have obtained much knowledge as to things Japanese. With this knowledge he

returned and dissuaded Kublai from his risky attempt. "Because," he said to the emperor, "Japan is not a country worth having." His second voyage to Japan took place in March, 1273, and is known as the fifth despatch of Kublai's envoys.

## CHAPTER V

### HOW THE FIRST INVASION TOOK PLACE—THE ATTACKS ON TSUSHIMA AND IKI ISLES

WHILE Japan was sticking to her national isolation policy, some people of her western provinces, whose spirit ran high and could not be repressed by their Government, as has been said, became freebooters and caused uneasiness to the Chinese and Koreans. Such sort of violent attacks by the Japanese adventurers are supposed to have become fiercer than ever, when the anti-Mongol policy was manifestly taken up by the Government.

Previous to Kublai's first invasion, the matter of Quelpart isle came to an issue, when a marauding party of the lawless Japanese landed at Keum-ju, in the Korean Isle, and the people, in fear of their lives, treated them well and gave them whatever they asked for. This the renegade Hung-Tsa-Kiu told the Mongol emperor with embellishments of his own, and averred that Korea was making friends with Japan with a

view to an invasion of China. This fed the emperor's suspicions of Korea's bad faith and added materially to the overwhelming difficulties under which the land was already staggering. The Japanese marauders went further, and they began ravaging the coast of Chul-la province of Korea, burning at one place between twenty and thirty ships which the Koreans had constructed for Kublai Khan, and carrying away a number of Mongol soldiers as prisoners. This caused a strong body of the Mongol and Korean army to cross to Quelpart, and they overthrew the stronghold of the rebels and placed there a garrison of 500 Mongol and 1,000 Korean troops.

No sooner had this been done than the Great Khan sent to Korea the main body of his army, which had to cross the straits and to invade Japan forthwith. In June, 1275, the whole army came to the south-eastern coast of the peninsula, where they joined a Korean expeditionary force. The former, consisting of 25,000 Mongols, was under the commanders Hol-Ton, Hung-Tsâ-Kiu and Yu-Pok-Hyong, so that they called the army "the triple-winged force"; the latter was composed of 15,000 Koreans under the command of General Kim-

Pang-Syung. The enormous army of 40,000 in all embarked from a Korean port named "Happo," in a flotilla of 900 war-vessels. Thus the first Mongol armada made for the isles of Tsushima and Iki in October, 1275.

The fate of the two Japanese isles hung by a thread. Though not unguarded, their garrisons were never sufficient to resist their foe; but their helpless condition gave birth in the isles to very strong and self-reliant natives, who could at once arise as soldiers at a time of emergency.

The governor of Tsushima, So-no-Sukekuni, as already mentioned, was a valiant knight, whose blood is recorded to have descended from a Japanese emperor Antoku. His clan lived generation after generation as the protector of the isle. Both the virtue and valour with which Sukekuni reigned over the people had made him venerated by all his subjects, and in consequence his command carried such weight that his men thought their lives as light as a feather.

Here is a curious story told as the prelude of the Mongol raid to Tsushima. Tsushima had a shrine of the god Hachiman, the deity of War, who was believed to protect the land from the

foreigner's invasion. He was templed far from the villages and among the bushes. Very curious to say, a terrible fire is said to have broken out in the uninhabited shrine, early in the morning of October 5th, when the Mongol armada was approaching the isle. The blazing fire rose so high and burned so fiercely that all the fire-brigade assembled there at once and the mysterious fire was soon extinguished by them; but nobody knew what the cause was. A little later, information reached the governor stating that a townsman had seen the fire break out as soon as a flock of snow-white pigeons * came flying from the northward sky and settled upon the roof of the shrine. Governor So

* In this legend, the pigeons seemed to have been the cause of the fire, and the governor of the isle thought the pigeons were the messengers from Hachiman, the deity of War who protects this isle. Apart from this religious idea, we can trace the truth of the tradition to some extent by a reliable story stated as to an event in Genghis Khan's expedition, in the noted work of Sir H. H. Howorth, "A History of the Mongols." The story goes like this: "When Jingis besieged the city of Wangtshuk Khakhan, he demanded from the enemy ten thousand swallows and one thousand cats as an indemnity. As soon as he got these, he ordered an incendiary piece of cotton wool to be fixed to each leg of the birds and to each tail of the animals, and set them free. The birds flew back with fire to their nests in the houses and the cats climbed and jumped on the roofs madly with burning wool upon their tails. Thus the whole city of the enemy was at once on fire, and Jingis conquered Wangtshuk Khakhan and took his daughter as his wife."—"Howorth, History of the Mongols: Jingis Khan."

slapped his knee with joy and said: "The white pigeons are said, from time immemorial, to be the holy messengers of the god Hachiman; therefore, the mysterious fire caused by them must be his warning to us of any approaching danger. Stand up, my men, and guard the isle." Without loss of time, the governor called all his men-at-arms, and distributed the sentinels along the shores; and martial law was proclaimed throughout the isle.

The governor's solution of the mysterious fire hit the mark. No sooner had all his garrison stood to arms than sail after sail, the formidable fleet of Kublai Khan, appeared on the northward horizon. The enormous fleet of 900 ships came in swarms towards a big bay of Tsushima called Sasu-no-Ura, where, covering the wide sphere of the water so thickly that the horizon could no longer be seen from the land, they cast anchor all at once.

A small open boat manned by four or five knights had just left the beach for the monster-like ships of the enemy. It was an inquiry-boat despatched by the governor. But before the unguarded boat reached one of the enemy's ships, her approach was checked by showers of the Mongol

arrows. So So-no-Sukekuni, in a white heat, exclaimed to his men in the water "Return, my men," and at the same time ordered his troops, about eight thousand in number, to kill every enemy who came to land.

Like a storm, the enemy began their disembarkation, some from the ships anchored afar, by boat, thousands in number; the others on horseback or on foot, and the great army, extending their force all over the surf which broke along the bay as far as one could see, advanced rank after rank in swarms to the shores, their terrible war-cry resounding over the sea and land, their furious discharge of arrows as heavy as rain.

On the shore, the garrison, spreading their force along the strand, and even in the shallow waters, stood contesting the enemy's landing. Fierce hand-to-hand battles took place on the edge of the water and the land. But in addition to the superior number of the Mongols to the Japanese, the former, using their poisoned shafts that killed on the spot, employing the guns that disabled scores of the defenders at once, and defending themselves with strong shields of metal, all of which the Japanese had never used

nor seen, attacked at so many points that the Japanese garrison, fighting under such disadvantages, were obliged to give way to the enemy here and there on the shore. At last the Mongols and their allied troops succeeded in landing in great numbers, and the entire surface of the strand now became the field of battle.

Through the use of superior weapons the enemy stepped ashore without great loss, marshalled their ranks and advanced in phalanx, which also was a novelty to the Japanese, protecting themselves most effectually with their shields. They do not appear to have been much distressed by either the cross-bows or the long-bows of the defenders, but they covered their own advance with a host of archers shooting clouds of poisoned arrows, which the Japanese never at any time of their history used, despising them as depraved and inhuman weapons. The Mongolian shafts harassed them terribly; still all the Japanese soldiers fought according to their own etiquette of battle. A humming arrow, the sign of commencing the combat, was shot. The Mongols greeted it with a shout of derision. Then some of the best fighters among

the Japanese advanced in the usual dignified, leisurely manner and formulated their traditional challenge. But the Mongol phalanx, instead of sending out a single warrior to answer the defiance, opened their ranks, enclosed each challenger, and cut him to pieces. The invaders moved in unchanging formation, obeying signals from their commanding officers, who watched their evolutions from an eminence.

Under such circumstances a hundred horsemen dashed simultaneously at the phalanx, and ninety-nine were slain. The best fighters among the defeated furiously rushed into the enemy's ranks, and each killed six or seven of their opponents, but the shortage was soon made up by the enemy with their fresh forces from the ships. In this manner the battle continued all day long.

Before sunset, even the bravest of the Japanese warriors were worn out by the long battle; still, sustained by their spirits on the brink of death, they gallantly confronted the foe. Towards the evening, when the enemy's flank advanced near the pine-tree groves, some single combats began. Naturally the Japanese combatants won the bloody game and beheaded

THE FIGHT BETWEEN THE TSUSHIMA KNIGHTS AND THE MONGOLS.

their enemies by hundreds. A knight named Sukesada brought twenty-four Mongols under his own sword; he was the last to give up his place, but meanwhile the others' retreat led him into a cul-de-sac. He was utterly tired out, so he took his seat upon an enemy's corpse near by and exclaimed chivalrously, "Now then, my task is over. Where is my master? There let me go and die." In answer to this a Mongol warrior of enormous height suddenly appeared from a bush hard by. "Come you, Japanese, let me fight!" shouted the enemy, whose body was protected by a splendid coat of mail and a helmet, and he held his big sword directly over his head. "Agreed!" returned the dauntless Japanese merrily. Several strokes were exchanged in hot strife, but the skilled defender, seizing an unguarded moment of his assailant, dealt him a heavy and mortal blow upon the shoulder, and he at once fell to the ground covered with blood.

This animated scene had been earnestly observed from both quarters in the field. Not only did the Japanese side raise a loud cheer, but even their enemies applauded. Sukesada then cried, holding down the defeated man under his

feet, "Ye coward Mongols! come and challenge me again!" But no Mongol was so daring as to run alone out of his rank; but they answered him with a simultaneous discharge of their horrible arrows, and three of them went right into the hero's breast, and the bravest of the brave was gone.

And so, one after another, the valiant warriors went to death, while the enemy's gaps were soon filled from the sea; but the defenders had no reserve. Governor So, who had been commanding the garrisons, shouting to his troops and stimulating their martial spirit, and had already been wounded, now appeared on horseback leading a band of cavalry, in the quarter where Sukesada, his best general, was slain. But the place had been occupied by the most powerful wing of the enemy. All at once the forlorn hope charged upon their innumerable foes, all the horsemen brandishing their razor-like blades. This was the most terrible scene of all, and also the final stage of the day's battle. The whole enemy army assembled in the quarter where governor So's band, the only remnant of the Japanese force, delivered their charge. The ear of heaven was deafened with the din of the

THE HEROIC DEATH OF SUKESADA.

Mongol drums, the earth shook at the tempest of war-cries. Ah! Where is our forlorn hope that rode into the jaws of death? The shafts began to fall like raindrops of spring, and blood flowed till the field looked like a crimson sea. Where is the brave band of Sukekuni of So, in the smoke of the guns or in the clouds of arrows? They were no more seen in the isle; all that came into sight again out of the smoke were a few masterless horses, returning and neighing for their empty camps.

Ere the evening mist came over the scene every field along the coast was occupied by the enemy, who destroyed every rampart of the powerless defenders, faithful in keeping their land to the last. As soon as the strongest band of So-no-Sukekuni fell under showers of arrows and balls, the triumphant force rushed into the town like a torrent, captured all the male survivors in severe conflicts, and had them all slain. Most of the females are said to have been carried into their ships, except those who lived in the palace of Governor So, who, before the enemy dashed into their chambers, committed suicide to save their honour from the barbarians' hands. It is recorded that the enemy brought back

more than 1,000 heads of Japanese fighters into their ships, and not less than 6,000 of the natives had been slaughtered in a single day.

They fired every quarter of the town, and reducing it into ashes, off they went toward their fleet, doubtless in great triumph. But they did not occupy the isle too long; for they had the Isle of Iki to storm at once before reinforcements arrived from the mainland, and they had also to make their general advance into the latter before the news of their attacks on the two isles were known. They kept Tsushima under their strict vigilance by sea and land, so that no communication outside could be made by any survivors. Their military order and spirit having been perfectly restored, the formidable squadron, as big as before, moved far southward to make a heavy attack upon the Isle of Iki. It was about a fortnight after the first attack on the ill-fated isle.*

The next isle the Mongol armada went to attack

* According to Korean history (Tong-Koku-Tong-Kann), the squadron left their shores on the 3rd of October, and arrived at Tsushima on the 5th; and on the 14th they attacked the Isle of Iki. It is also recorded "the dwarfs (Japanese) surrendered once, but rallied once again. Hung-Tsa-Kiu's army slew more than a thousand Japanese." This proves what a severe fight took place in those isles.

THE TSUSHIMA SHORES AFTER THE MONGOL RAID.

was situated less than fifty miles southward, and less than half the distance northward from the upper coast of Kiushu.

As a matter of course, the Isle of Iki seemed just like a prey in sight of an eagle that soars high in the heavens. The governor of the isle was called Sayemon-no-Jo Kagetaka. He loved his subjects as if they were his children. Informed of what had happened at Tsushima, he despatched a quick boat to Dazai-fu in Kiushu to report the Mongol attack on Tsushima, and urgently asked for reinforcements to be sent. At the same time he called all his men to arms.

The natives of the isle were mostly fishermen or sailors; but they who were told of the Mongols' invasion of their sister isle, and of the brutal actions in which their brethren had met their end, went almost panic-stricken; but in the end their extreme fear aroused a despairing courage in the men, so that they resolved to fight with the enemy to the last drop of their blood, rather than be enslaved or murdered by the barbarians of the north.

Their will being determined thus at this assembly, they came to the governor's palace and volunteered for every service of the battle, assur-

ing him that they were ready to sacrifice themselves utterly for their country's sake.

Great was Kagetaka's joy upon hearing this gallant determination of his subjects. At once he issued instructions to the crowd of people who assembled in front of his castle-gate, holding old hunting spears, rusted blades, poles, sticks and bats, stones and pebbles in sacks, or whatever else they could lay hands on. "A victory depends neither upon the sharpness nor the perfectness of the weapons nor upon the odds of troops, but merely upon the unity of the fighters' hearts. I am now going to keep all your parents, wives and children within this castle in order to remove your anxiety for them, and they shall be perfectly protected. So, you brave and loyal men! Let us guard this Mikado's isle with all our might. We are his sons, to whom he bequeathed his name, his heroic name. Let us keep it by our deeds, our loyal deeds."

The governor's speech greatly stimulated the volunteers, whose spirit of vengeance arose so high that even the governor's troops secretly determined not to be behind those brave volunteers in checking the enemy's attack.

The great armada that had overthrown

Tsushima crossed the channel with a fair wind, and early in the morning of the 14th October it came within sight of the sentinels on the hills. Ere long more or less severe fighting, such as the Tsushima men had before experienced, took place between the invaders and the defenders; and, after the stubborn fighting on the beach, the enemy came advancing over the meadows that margined the long field between the coast and the towns. There is no need to explain how heavy the losses on the Japanese side were: the greater the defenders' effort in checking the enemy, who were just like clouds spreading in the air, the larger the loss of the Japanese fighters; and the death-roll was particularly heavy among the volunteers, who had nothing to protect themselves from clouds of shafts and spears. The foresighted Kagetaka was compelled to order all his soldiers as well as the volunteers to retreat into his castle, and to check the enemy by the ramparts, until the reinforcements from Dazai-fu should arrive.

Frequently the defenders even had their retreat cut off by the over-spreading foes; but dusk came to cover all the surroundings, so the

remnant of the defenders succeeded in withdrawing into their castle, by the pale light of the moon that shone on their way through the evening haze. Meanwhile, no more noise of battle was heard. The whole garrison, save for unnumbered corpses lying on the moors, had withdrawn into their shelter. The great power of Nature had for a little while lulled the human conflict. While the helpless defenders had strongly barred their castle gates, their unimpeded enemies had surrounded the castle with their enormous forces and had set their camps around the walls. This state of siege was an aspect that was not seen at the battle of Tsushima.

Awakened from their midnight dream, the besieged were greatly frightened to find outside hundreds of blood-red flags waving in the morning breeze over enemies so thickly encamped that even an ant would not have been able to creep out of the besiegers' ranks.

No sooner had the first sunbeam shone on the field than the clangour of trumpets and the din of drums resounded all over the camps of the besiegers, and like lions awakened from a dream, the whole army suddenly arose and,

without choice of spot, stormed the walls, ramparts and the gates of the fortress. The foundations of the earth seemed to quiver at the horrible noise of battle. The garrison confronted the ferocious charge with arrows, spears, halberds, stones and rods, by their first low parapets, at the foot of which they killed every assailant who reached it. The ramparts were, for the defenders, only the barrier of death and life, and by means of it they repelled the fiercest attacks until the evening of that day. Still their defence was as if they shot at the moon; for the overflowing ranks of the enemies pressed one after another with fresh force, rushing onward like tidal waves.

At length, one gate at which the garrison had become excessively fatigued was broken in by a heavy charge. The news of this serious failure soon came to Kagetaka, who, without loss of time, hurried to the broken barrier some hundred troops. With a lion's rage he and his staff cut their way into the invading army. So quick and invincible was the counter-charge that none of the opposing force could withstand it, and the dangerous point was once more taken by the defenders. Now the light brigade and their

valiant chief, having strengthened the broken gate, turned their steps toward the other, when, all at once, a tremendous volley was heard, and instantly, in the direction of the main castle, a serious fire broke out as the result of the enemy's shot. The fate of the castle was sealed.

The enemy being strengthened and the garrison now weakened, the first field of defence in the castle had become the enemy's ground, mainly because the fire disconcerted the defending party. The only stronghold untrodden by the assailants remained like a spot of land slightly raised above the evening tide.

Kagetaka watched the miserable state of the defence and, thinking it had now entirely failed, exclaimed to his men: "Gentlemen, none can turn this defeat to good account; no means is possible to keep the castle longer than this moment; so we will die a brave death all together in this fort, which has so long been the abode of our fathers." Then anxiously turning his face to one Sozaburo, a trusted retainer of his, he said: "You, Sozaburo, I command you to inform Dazai-fu of this grave event, and also to carry away my daughter Katsura Hime, whose life

must be spared at any cost; because she is the only one who can keep on our family line for our Mikado's sake."

"It is a great honour for me, my lord," said his faithful retainer, "but I beg you will entrust the mission to someone else; for my mind is resolved to die at the foot of your banner." "Listen, Sozaburo," returned the master in grave tones, "death itself means nothing, but the effect of it is far-reaching. The effect of your death under my banner is, in the present case, less than the fulfilment of my mission. Do not trouble about us. Go with my orders."

Instructed in this way, Sozaburo accepted the important order, and assured him of his effort in this honourable task.

While his master was drinking a cup of farewell with the others the commissioned knight left his master's side for the chamber of Katsura Hime. Full of deep emotion as if departing for ever from his folks at home, he came near her room, when a most thrilling sound of dialogue reached his ears from within the barrier. Said one voice: "Dear Katsura, it kills my heart to part from you, particularly on such a dangerous occasion; still your life has to be valued above all our grief; it is

for the sake of our country, so that our family may for ever be as loyal as on this day to our great Mikado and his empire; what we owe to him is as fathomless as the sea below. Therefore I shall say no more of my sorrow; but I strongly advise you to quit us bravely with a knight who will come here soon." The other voice answered to this in the saddest tone: "Dear mother, I cannot bear to leave you here to die whilst I alone escape to live. My life may be prolonged, but my heart is dead." Before the other went on to speak to the sobbing daughter, the door was abruptly opened by the knight, who, repressing his tears, came in and humbly advised them that no more time should be spent, as the enemy was pressing to the palace-gate, and that the young lady should be entrusted to him according to his master's order. No human tragedy seemed greater than this final scene. Firmly resolved, however, the mother and her daughter brought to an end every preparation for the journey. One stood still by the door and the other passed the doorway for an unknown fate.

Guarded by the faithful knight, and voluntarily followed by one of her loyal maids, Umegaye, who came to bid her mistress farewell on the

beach, Katsura Hime left her castle through a secret passage for the sea shore. As soon as the small party arrived at the shore, where a small boat had been tied by a pine-tree root, Umegaye, who wore a coat of mail and held a halberd in her right hand, courteously saluted Katsura Hime and said: "Young mistress, now allow me to say 'Good-bye' to you and to your loyal knight. Before the enemy cut off the way home I must return to the palace to fight." "I thank you, indeed, from my heart's core, my loyal maid," said Katsura Hime, hesitating greatly to enter the boat. "I greatly appreciate your kindness in having come as far as here; but how terrible it is that we have to separate now! I fear, too, that your homeward way may be threatened by the enemy." Replying to the young lady's words, the knight said to the brave maid: "Certainly your way home is blocked. Hear that war-cry; you well deserve to accompany our mistress to Dazai-fu. I strongly recommend you to do so."

But the reply was: "I thank both of you deeply. I promised, however, my old mistress to return, and my greatest duty at present is to join our court ladies to defend the palace to the last. I must be going as quick as possible to our

old lady. So again, farewell to you all, and I pray for your safe voyage!" Before the young mistress had replied, the urgency of time obliged the knight to cut short the parting and cast the boat off.

Embarking on the boat, off went the brave maid, speeding on the sea of danger, the other hurrying back to the land of terror; for by this time the Mongol armada had blockaded the neighbouring seas, and the castle was full of the invaders, who swarmed over its fortifications.

But Katsura Hime, who started her journey with such a tragic scene, ended her course with another tragedy. In the midst of the open sea the refugee's boat came in sight of the enemy's flotilla, which poured a rain of arrows, one of which killed the fair young lady on the spot; but the knight miraculously escaped a mortal wound, and the first mission of Governor Kagetaka was fulfilled at Dazai-fu.

In the Isle of Iki, however, rumour was immediately current that the mission had entirely failed on its way. In the castle of Kagetaka the remnant of the garrison had been divided into two; the male party defended the

main gate of the palace, and the females its private entrance.

As soon as Kagetaka had drunk the last drop of his farewell cup to his family and men he chivalrously left his chamber to meet the overflowing enemies in the gate, where, to his extreme surprise, he found in the front rank of the enemy thousands of his poor subjects chained like an enormous rosary made of human bodies, advancing toward the palace gate. In a word, the enemy used their captives as a human shield against which no Japanese could discharge their arrows. This extraordinarily clever ruse of the barbarians evidently cooled even the desperate ardour of the besieged. Amid the mocking shouts of the Mongols against the besieged a heartfelt cry was raised by the poor captives to their lord, who looked down upon them remorsefully: "Oh pray, master! make no hesitation to discharge your arrows; but shoot us down and kill your enemies by the same shafts." The answer was: "Poor brothers! you are well prepared as Japanese should be, but how can we hurt you with our bows? You shall never be shot; but we will cut our way into your tyrants." The palace gate was instantly opened

by his order, and giving up their bows and shafts, all the garrison, brandishing their blades high overhead, rushed into the sea of their foes. Though greatly outnumbered, none the less the charging band was in no way behind the enemy in valour. Not only was the human shield of no use against this counter-charge, but the human bullets that rushed out of the gate made the enemies shrink with terror. The bullets were of human flesh, not of wood or metal. Meanwhile, the brigade rode back on blood-stained horses toward a chamber of the palace. They. counted only six in number as against three score of men when they started. Through the smoke and blazing fires they rode back to the chamber unburnt, where they had intended to kill themselves apart from the barbarians' hand and to bury their corpses under the fire.

Supporting by his bloody sword his wounded body, Kagetaka entered the chamber, wherein even his strong mind was weakened in finding that his wife and all her female attendants were just preparing to end their lives. Coming in sight of his wife, he was hurriedly approached by her, who as his wife could not be still even at

THE TRAGIC END OF GOVERNOR KAGETAKA'S FAMILY.

the point of death; much more, he had been wounded in his gallant fight. However, an unexpected voice came from the warrior's lips. "Are you still sitting in awe of death? I say, the enemies are in the garden and the house is fired." "No, my husband," said she, with an emotion of joy and sorrow, "not as a coward left my seat, but simply to care for your wound and to bid you adieu. Now I know what you meant, and so allow me to show the world how a hero's wife can die."

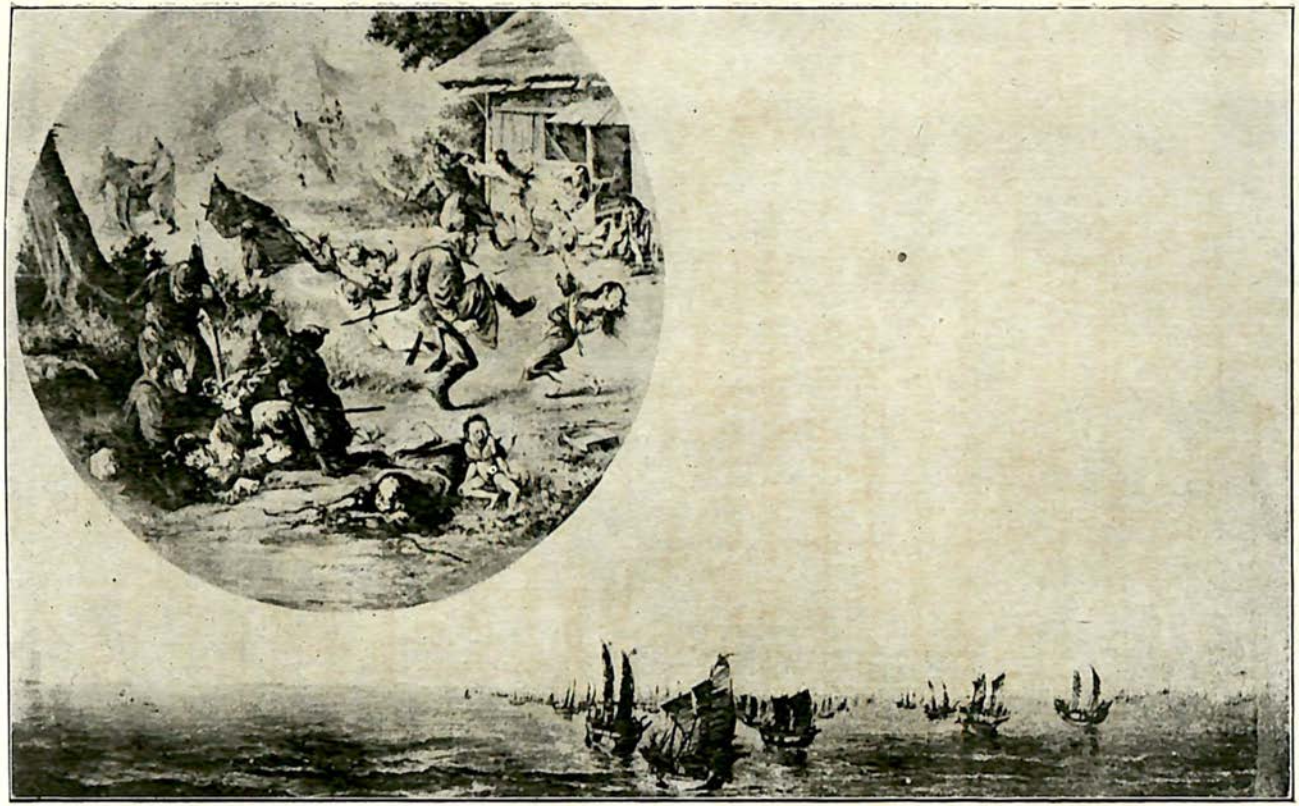
While the outdoor air rang with the horrible sound of the fighters' shouts, the din of their drums and the crackling of the burning houses, a curtain of the utmost tragedy covered the chamber wherein Governor Kagetaka and all his family, about eight in number, calmly turned themselves to ashes with their palace.

Thus the horrible game of the invaders was concluded, and the Isle of Iki was freely played with like a rat in the paws of a cat. Almost all the houses of the island being reduced to ashes, the whole land became the graveyard of the unnumbered people who had been slaughtered by the devilish hand of the northern barbarians. They captured countless natives without choice

of men or women, and those were stripped and nailed by their palms along the prows of their battleships.* This example proves with what brutality they treated the defeated isle.

What the Mongols intended in taking this island into their power was probably to have it as the depot of their communications and provisions, so they kept their strong army there no longer than a day or two, but immediately sailed for the Kiushu Island in the heat of their triumph.

* This sort of punishment seemed to have existed in Korea. In the record of the second year of Emperor Tenchi of Japan. (See "Nihongi," by W. G. Aston. II. Reign of Emperor Tenchi.)



THE MONGOL CRUELTIES AT IKI ISLE.

# CHAPTER VI

## BATTLES IN THE SEA AND LAND OF KIUSHU

IT is fresh in our memory that a faithful knight of Iki came to Kiushu Isle with the horrible news of the Mongol raids on the two isles. Kiushu, whereto the brutal force of Kublai set off from the last isle which it had ravaged, is one of the five large islands which compose the empire of Japan, to which the Japanese had given that name, meaning "nine states"; one of those nine, which is situated in the northern extremity of the big island, is called Chikuzen province, the coast of which is the nearest to the isles of Tsushima and Iki, and of which the geographical condition is so important for any invaders attacking the empire, that this district, once occupied, will become a strong base for all the invading operations against her capital in the main island, which faces Kiushu across the narrow channel of Nagato. Also the flat and long coast of Chikuzen has in its front an open sea known

as "Ghenkai," across which the island of Iki smiles as companion of the big island. The city or port of Dazai-fu is in the south-western part of the northern Kiushu. And politically Kiushu was, as a whole, under the control of the Kamakura Government; but the minor states or districts were ruled by the local lords of great influence in arms. And those were the clans of Otomo, Matsu-ura, Kikuchi, Harada, Oyano and Kodama, and so on.

Kiushu, especially its northern coast, had, since the reign of the Emperor Tenchi (A.D. 668—671), a fortification called "Mizu-Shiro" (water castle), which is supposed to have been established against invasion in olden times. As the meaning of the name indicates, the old fort had been protected against attack by the water within the fortification. But these fortresses, existing here and there on the long coast, had not been used for so long a time that none of them seemed of practical use at the time of the Mongol invasion; therefore, as soon as relations with the Mongol empire had become dangerous, Tokimune first ordered his western government to repair these castles and to strengthen them with other new strongholds made of parapets, and of other

bulwarks, between six and fifteen feet in height, principally constructed of stones and earth, so that a spectator on the Ghenkai Sea would find such long fortifications along the Chikuzen coast, about thirty miles of them, as if a huge dragon were lying in wait for invaders.*

It was indeed when this sort of coastal defence had hardly been completed that Dazai-fu received the shocking news so suddenly arriving from Iki Island. The government sent messengers post-haste to every state of Kiushu to order out the army of defence and to hasten them to the northern district.

Wherever the swift messenger went, the chivalrous and loyal knights of the land came to the call, bow in hand and sword in belt. So the lords and yeomen chiefs obtained in a short time a great army, with which they made haste to the Chikuzen coast. These Kiushu men were of the most daring, robust, and persevering race that

* Dr. Kuroita says in his noted work "Kokushi-no-Kenkyu" (The Study of the National History): "Every landlord in Chikuzen district received orders from the Kamakura Government to bear the expense or the service of constructing the stone walls, in the proportion of an inch height of the wall for every ¼-acre of his land, and thus the entire coast of Chikuzen was walled in five months."

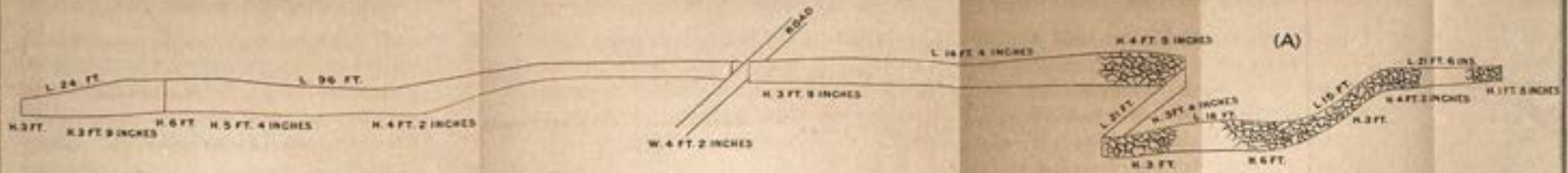
Those which exist now are mostly one foot to six feet in height, but in some places the height from the sea level seems to be more than twenty feet.

Japan boasted of; in addition, their spirit of vengeance against the Mongols, who had perpetrated indescribable brutalities upon their brethren, was so high that on their swift march to the northern district the great army had swollen to a still greater number with volunteers.

Now could be seen along the great walls of the northern shore of Kiushu all those recruits stationed, assembling respectively under their lords' banners and watching for the enemy's appearance on the horizon day and night; when the sun shines, high above the long hill-like ramparts, unnumbered white pennants, with coats of arms painted thereupon, wave in the north wind gallantly over the countless knights of the guard; when the moon rises, thousands of the watch-fires of their camps on the shores far surpass even the beauty of the moon-lit night.

For four days the sun and moon shone over the Chikuzen shore, when the Mongol armada arrived at last on October 19th.

The reader may imagine how arrogantly the victorious fleet of Kublai came to attack the land; and it need not be further described. But one thing we must record here, for even the



(B)

## THE STONE-WALL BY ARATO HILL NEAR FUKUOKA

*This Map indicates a stone-wall of ancient build which exists to this day at Izaki of Arato village near the city of Fukuoka. The stones are generally flat ones, and not of very big size. This sort of the stone walls are found here and there in these districts, some are buried and some others rising as a bank of half a mile long.*
*(A) The stone-wall. (B) The place.*

London: Smith, Elder & Co.
Stanford's Geog.l Estabt., London.

bravest knight of Kiushu shuddered at it. Numbers of the huge Mongol ships had hundreds of the Iki people, entirely naked, hooked and hanging by their prows. How the blood of the Japanese boiled! How gallantly they confronted the enemy who came to land, with as much valour as David had once shown when he met the greatest enemy of the Israelites! The contest differed from those which had occurred at Tsushima and Iki. The first difference was that the great extensiveness of the battle-front along the coast made a great difficulty for the defenders, who did not think it manly to depend upon the walls from the beginning, but sallied out of them to cut down their enemies in the water. The second difference, which involved a new danger to the Kiushu knights, was caused by the amazing sound of the Mongol war drums, at which almost all the Japanese horses went mad; the din was particularly made for the purpose of alarming the animals so that the Japanese flank should be disordered. A third weakness was the insufficient power of the defenders, whose reinforcements had not yet all arrived, against the enemy's force of more than 40,000 that came to land at the same moment on countless points of the long coast.

Despite these disadvantages on the Japanese side, the brave garrison were still holding the enemy on the outskirts of their fortifications until the end of the third day of battle; of course, with great losses on both sides. The Japanese lack in numbers was soon currently rumoured throughout the land, wherefrom the recruiting forces were hastening to the northern shores; the reinforcements from the far south could no more see the Ghenkai water as soon as the armada sped on the water in a fair wind. So the reinforcements from the nearest district were most urgently summoned. Dazai-fu had a certain scheme of war, said to have been designed by its famous governor, Shoni-Kakuye, who had been told that the Mongol armada would concentrate their power on breaking the barrier of Chikuzen province. He at once decided to direct his sea power (which was a flotilla consisting of about 300 small boats manned with the intrepid knights of Kiushu) to push back the Mongol armada arrogantly anchored in the Ghenkai Sea; on the other hand, he, as the commander of a force 3,000 strong, set out to reinforce the most dangerous part of the Chikuzen coast. How, in this time of danger, the spirit of the Japanese

arose against the brutal invader is well shown by the following example.

On leaving the castle of Dazai-fu old General Kakuye was keenly implored by his grandson Suketoki, a boy of only twelve years, to take him with him to the campaign. "Never shall you be allowed, my darling boy," answered the warrior solemnly, "because you are too young to take part in the battle. Wait for your manhood and you will then take part in numbers of such enterprises." There came an extraordinary answer from the boy's lips to the old man's ear: "Grandfather, a son of a knight has been taught to be able to join the war at his coming of age of fifteen, in fact; however, a few years less makes no real difference. You said just now that many another chance will come to me later; but will my age of twelve come once again? Great shame overcomes me that I cannot take part in this national warfare." So saying, the adventurous boy drew his dirk and would have slain himself had not the old warrior, ere the blade had more than touched the skin, held firmly the right arm of his grandchild and chivalrously said: "Well, my brave boy, I see the firmness of your mind. Come to the front

with me, and you shall be honoured as a fighter."

With such a good omen at the eve of war, Shoni-Kakuye, his son Kagesuye and Suketoki, the youngest knight of all, left their castle in great haste, commanding their recruits, 3,000 strong. In a couple of days they marched fifty miles' distance to Chikuzen, and to the great joy of the garrison they appeared on the battle-field. Thousands of fresh war banners waved high on the forts. There was an indescribable revival of spirits on the Japanese side, and it caused a great loss on the opponents' side, which now gave way at the point which they had occupied with desperate fighting, most of the Mongol soldiers being drowned by the surf that cut off their way of retreat.

Kakuye's achievement in commanding the army was so excellent as to have annihilated the strongest flank of the invaders at a single blow; further, his troop pressed the main body of the Mongols that was situated on the left wing of the drowned rank. But there was a danger of being enveloped by the greatly superior force which a Mongol general commanded from an eminence, watching every movement of the

Japanese force, and a heavy exchange of arrows took place between the hostile parties, until the evening dusk gradually obscured the surroundings. Suddenly there appeared a very young knight on horseback, attired in armour of golden colour, with a white ribbon around his long black hair. He held gallantly the rein of his sturdy horse ; a bow was in his left hand and a quiver upon his shoulder. As soon as he came to a certain distance from the enemy's flank, now obscurely seen in front, he found a Mongol general thickly whiskered, tall, stoutly built and guarded with scarlet mail and golden helmet. He seemed to be the highest commander of the Mongol forces on land. Galloping a few feet, the young knight cried loudly to the enemy : " Listen. I am Shoni-Suketoki, the grandson of the governor of Dazai-fu, and this is my first campaign. Look how my arrow will hit the mark ! " No sooner had he announced this in a clear voice, than he drew the bow to the full length of the shaft and aimed at the Mongol commander. Detaching his finger from the bow-string, the arrow flew off with an invisible speed. To everyone's surprise, it struck the breast of the Mongol giant, who fell

down from his horse, head foremost, to the ground.

Taking advantage of the sudden dismay which prevailed in the Mongol ranks, Shoni-Kakuye and his troop cut their way into the swarming barbarians, slashing them in all directions, so that the enemy's ranks were cut into several detachments. Fierce hand-to-hand fighting took place, the clashing swords making sparks fly under the darkening sky of the evening, in which a combatant could hardly distinguish his opponent. The hot engagement, causing a heavy loss to the enemy, was silenced by the coming of the darkness, when General Kakuye assembled all his remaining troops (nearly one-third of them lay lifeless on the field), and led the survivors into the fortification.

Though the battles along the whole line in the field came to an end, there were still some skirmishes here and there, in the long extension of the field along the shores, where horrible sparks were visible through the darkness of night. Near one of the fort gates a knight was spurring his horse toward the gate, but he was perceived by a band of the Mongols led by a tall general. The pursued was Kagesuye, the son of Shoni-

On the Retreat, Kagesuye shoots down a Mongol General.

Kakuye, who had failed to join his father's troops in retreat. Now the pursuers and the pursued were within bow-shot, when suddenly the knight quickly turned toward the enemy and sent a well-aimed shot at the leader of the pursuing force. Such an excellent archer was the knight that the Mongol general instantly fell a victim to Kagesuye's arrow, and the accident delayed all the horsemen who were following. Seizing the opportunity, the brave knight rode into the fort, and the iron gate screened him from sight.

The wounded general was afterwards known by the Japanese to be Yu-Pok-Hyong, one of the three chief commanders of the Mongol expeditionary force, who was too impetuous to miss even a single enemy who came into his sight. Severely wounded, he was immediately carried into the flag-ship, where a grave conference was to be held as to the strategy of the following day.

The serious loss which the Mongol army had suffered in this day's battle aroused the spirit of vengeance in the other generals, Hol-Ton and Hung-Tsa-Kiu, who now held the conference with the wounded general, in which Hol-Ton strongly argued that on that very night a furious

attack should be made and Dazai-fu be taken in their power before greater Japanese reinforcements arrived at the coast; but Hung-Tsa-Kiu, who was closely acquainted with the geographical condition of Kiushu, held a quite different opinion and said: "Our troops are entirely fatigued with the battles fought during these four days, and it is of the first importance to give them a good rest to-night in the ships and to supply them with new weapons. Even if this were not necessary, a night raid in this part of Kiushu is very dangerous, because the Japanese have prepared all the ways with many pitfalls." The wounded general, whose spirit was then greatly affected by pain, concurred in the latter's opinion, and then General Hol-Ton exclaimed in an indignant tone: "There is no better means to occupy any land than a night raid, particularly to crush down such a tenacious enemy as the Japanese. Alas! you are becoming old. The smart Japanese will surely come to-night to make a counter-attack." The opinion of the others was too strong to admit Hol-Ton's view; but the conference ended with the conclusion that to avoid the night raid from the Japanese they should recall their main force to

the fleet, and also give them a good rest and send out a fresh force on the next day, and make a vigorous charge so early in the morning that the fatigued enemy should be at once defeated. So, except some troops for watching the Japanese movements, the whole army returned into their ships in the dead of night.

When almost all the Mongol force had entered their ships lying on the Ghenkai Sea, the darkness of the night seemed to have become more intense, and even a little stronger wind began to blow as if it foretold coming danger. Within the secrecy of the invisible atmosphere, God seemed to have been working to overturn the plans of the devilish actors.

About three hundred battleships full of Kiushu knights, which had left Dazai-fu, were just approaching the Ghenkai Sea from the westward. The plan of the flotilla was to attempt a fierce night raid on the Mongol armada, and to burn down the great sea castles into a watery grave. It was indeed a splendid plan. They were simply open boats, each having about twelve men on board; but the crews were all men skilled with bows and swords. The whole fleet was divided into six, and one of these divisions—

that is, a flotilla of nearly fifty boats—consisted merely of vessels loaded with an immense quantity of dry grass or straw fit for their terrible purpose. Before the moon rose, the fleet of adventurers was not a great distance behind the great armada, now anchored with all its army on board like a big mountain amidst the sea. The Mongols had no idea of such an attack, though General Hol-Ton was foresighted enough to think of a night raid from the land; nor did they know anything of a sea battle, as we hinted in a previous chapter, in the same way as the Japanese were totally unacquainted with flank movements.

The silence of night was suddenly broken by an amazing war-shout, raised by the Japanese adventurers who came within a bowshot of the armada, and began to shoot down the sentinels upon the huge Mongol vessels. The consternation of the Mongols is beyond the reach of description. The din of alarming drums and the impetuous cries of the Mongol commanders on the decks harrowed all the souls of those that had been resting in dreams of victory.

Thousands of arrows and guns were indiscriminately discharged upon the night raiders;

but none of them was effective, while every shot of the Japanese told. Meanwhile, the fifty boats heaped up with hay were fired, and driven by the sea wind, the horrible boats of flame rushed among the crowded ships of the enemy. All at once the darkness cleared off over the Ghenkai Sea, as the fire-boats advanced here and there towards the Mongol fleet. The numberless vessels were so brilliantly observable by the reflection of the blazing fires that they became easy targets to the Japanese archers, who could more easily escape the enemy as they floated up and down on the billows. So most of their missiles fell into the sea too far beyond or short of the advancing raiders, who, taking advantage of their enemies' panic, struck and struck their oars over the waves until their bows touched the lofty sides of the Mongol ships that so far had not caught fire. They were large-decked vessels, with high prows, a clumsy capstan perched at the stern, and oars passing through holes in the sides; they were also provided with a kind of artillery, which could discharge iron balls with a detonation, striking down scores of the enemy. The rowers were protected by bulwarks of timber and matting, and at the prow

there was an arrangement of shields from which arrows could be discharged. On the other hand, the Japanese had, as has been said, small open boats without any protection for the rowers, who worked in a group at the stern, and would have been cruelly exposed at the time of retreat. But the little handful of intrepid men rushed again and again on the enemy's huge ships, which, when approached in the region of their bows, were capable of no offensive action, and could only lie huddled together for mutual assistance. Not only was any trick of manœuvre impossible, but to their great alarm terrible fire was spreading from ship to ship. Without loss of time the Japanese raiders, one after another, laid their boats alongside any unburnt ship indiscriminately, and committed the crews to their swords and halberds.

Amidst such a *mêlée* of horror as the Mongols had never before met with, conditions became still worse for the attacked, for the weather changed. There came a storm, which stirred up the sea and air so terribly that destruction overwhelmed the great mass of the huge vessels that tossed now high towards the sky and then low in the trough of the sea.

Nature had become an ally of the Japanese, who had cleverly escaped the catastrophe, running into numerous inlets of the sea before the great wind came to complete their work; and there they waited the morning calm, taking undisturbed refuge in the coves and creeks.

As soon as the dawn had come the wind and waves lulled. The Mongol ships visible on the water were only 200, 700 ships having been burnt, wrecked and sunk.

The survivors were seen hoisting their sails in the morning breeze to run away northward, when the Japanese flotilla in ambush appeared on the scene out of their scattered recesses, and without loss of time they set off on the trail of the crippled fugitives, until the Mongol fleet ran into a port of Korea, in the mouth of which it is recorded that the Japanese gave the Mongols a heavy blow and then returned.

## CHAPTER VII

BRAZEN-FACED POLICY OF KUBLAI KHAN—DESPATCH OF HIS SIXTH ENVOY—HOW HOJO TOKIMUNE PRESERVED A FIRM FRONT AGAINST KUBLAI'S DEMAND

IT had been the Mongol policy, as we remember in the case of Korea, to display their formidable power to the land they wished to conquer, and then to conclude a treaty favourable to themselves. This principle of Kublai Khan was manifestly applied to Japan.

As soon as the ill-report of his expeditionary force reached his ears, the anger of the arrogant monarch rose to a white heat; but he did not acknowledge this as a defeat at the hand of the Japanese. On the contrary, he seems to have imagined that the fight had struck terror into the hearts of the islanders by disclosing their faulty tactics and inferior weapons. He therefore schemed two things, one to prepare for the second invasion, and the other to send another embassy summoning the King of Japan to Peking, to

do obedience to the Yuen emperor. Immediately a greater levy of ships and soldiers was commenced throughout his vast empire and dependent countries so as to prepare for his second invasion of Japan; and he despatched a new envoy to the island empire with a mission to be described below.

Five prominent officials, Tu-shi-chung, Ho-wen-chu, Sa-tu-lu-ting, Hun-wi-koku-in, and So-chan, were favoured for the dangerous mission; the first one was an official of ceremony and the others were noted generals.

On April 15th, 1276—that is, nearly seven months after the battle of the Ghenkai Sea—the suite of the Mongol envoy appeared once again in the Japanese empire, but in an entirely different part from Dazai-fu or Kiushu Island. The port to which the ambassadorial ship sailed was Murotsu of Nagato province, the south end of the main island, where no Mongol envoy had ever come. The landing was refused by the authority as a matter of course, and the ship was compelled to go on to Dazai-fu as before. The chief of the Dazai-fu Government was then Shoni-Kagesuye, the archer and son of Kakuye, the ex-governor. As he had been ordered by the central govern-

ment, he absolutely declined to receive the Mongols; but as their mission was explained to be one of apology for their past conduct, an inquiry was instantly made of Shikken Tokimune. The young Tokimune who, sitting all the time in his central government, efficiently administered the whole empire, sent an express order that the Mongol envoy should be forwarded to his seat under a strict guard. For the first time the five messengers of Kublai had the privilege of seeing the hero of Japan.

Forty days and nights had elapsed on the journey before the Mongol envoy reached Kamakura, where, according to a record, we are told that the ambassadors were given a fair reception, being allowed to stay at a Buddhist temple established by the Hojo family, where they received a notice to await the day of interview.

Ere long the five ambassadors were brought into the presence of Shikken Tokimune, by whose dignity even the great vassals of Kublai Khan were so greatly influenced that it is recorded that "instinctively they dropped their heads low and prostrated their bodies before Tokimune."

"Ye Mongol messengers," said Shikken Toki-

mune, "I am pleased to meet you who have come as far as this. Now raise your heads, and allow me to ask what your mission is."

"My lord, we, the messengers from the great emperor of Mongolia, feel a great honour and pleasure in having been allowed this time to see you." No sooner did the chief envoy allow the usual answer to slip from his lips which he had been used to say in presence of the dependent kings by the order of Kublai, than Tokimune's colour reddened, and he at once rebuked the Mongol. "What do you mean, my friend, by the term 'Great emperor of Mongolia?' Is he your master, or anyone else? If by that you meant your master, you can't call him 'emperor,' but 'highwayman of the world!'" "Good heavens! my lord, I cannot comprehend your words, because he is indeed the ruler of more than 400 states of China at least."

"Listen, Mongol; whosoever threatens a peaceful nation or a tribe with the object of confiscating its resources, and wherever he goes works a wanton destruction, leaving the innocent folk in misery, is without any doubt a robber. Now recall to your memory your master's policy and the foundation of your country. You will at

once comprehend the truth of my word. Since Genghis arose in the Onon till Kublai's day, not a single day has been spent in peaceful rule, but the east and west have been terrorised by his brutal acts. Think how Korea is treated by your master, and how the Sung dynasty of China has been conquered by him." The answer was: "I am afraid that my words have caused your lordship indignation against my master; but, my lord, I beg your leave to make you know that every war which my master and his forefathers have ever taken have been indeed of necessity, either for maintaining peace with quarrelsome nations and tribes or for defending their own from those quarrels. Heaven has given them might by which they subdue them, and virtue with which they unite those warlike countries in peace. Therefore, every minor Power of the world is now under our master's rule, and almost all the kings of the earth come to his court. As to Korea and China, things run differently from what your lordship believes; because they are both enjoying our master's benevolent rule, all their civil wars being entirely subdued by his great power. Had he any lack of virtue, such a great union of states would not be existing. I

regret your country has not been aware of these things, and I presume to say that she might be compared with a plant isolated from the sunshine. In consideration of this precept, my master has long desired to have your country as one of his associates, but in vain. As to his expedition to your western district, it was, to my great regret, simply a chastisement of some wicked freebooters of that region, who had been afflicting the Korean coast ; but it was never aimed at your country." The quaint explanation was instantly interrupted by Tokimune's mighty voice. " I thank you for no more explanation, my friend. I appreciate greatly your loyal spirit to your wicked master. But now, give me his message."

" Here it is, my lord." So saying, he ordered his followers to present a magnificent case in which Kublai's manuscript was sealed, and they exhibited before his seat a big box containing something, saying, " This is a present from our master to you." The letter was read by Shikken Tokimune in a grave manner. As soon as he came to the closing lines on the paper, his colour became so angrily red that all the attendants were terrified at the sign. " Open that box and hand me the golden cock," suddenly said

Tokimune, now in a white heat of anger. In the box was a most beautiful cock made of pure gold, and so brilliantly polished and worked that the eyes of every spectator were dazzled. But Tokimune, holding it in his hand, gazed upon it earnestly for a minute, when the precious work of metal was furiously thrown down on the floor by its holder as soon as he discovered engraved on it the most inexcusable words: "To Lord Hojo Tokimune: I will appoint thee King of Japan."

"Hark! ye wretched Mongols," said Tokimune, in his gravest tone. "Japan is the only country where an hereditary emperor reigns. A curse be on Kublai, who attempts the sacred throne of our empire! Take these villains from the devil under strict watch," said he to his men, and he abruptly left the room with his heart burning with wrathful indignation.

The Mongols were soon sent to their residence under guard, and there, under the care of the chief priest of the temple, they were generously treated by a secret order of the government, which had to examine the true nature of the mission. It was on one of these days that a Mongol spy was arrested in a town called Sendai, about 300 miles north of Kamakura, and also

that evidence reached the government of the Mongol spies, who would have led the island empire into a great danger had they not been cleared out, root and branch.*

* Capt. F. Brinkley says in his noted work, "History of the Japanese People": Nothing, indeed, is more remarkable than the calm confidence shown at this crisis by the Bakufu regent, Tokimune. His country's annalists ascribe that mood to faith in the doctrines of the Zen sect of Buddhism; faith which he shared with his father, Tokiyori, during the father's life. The Zen priests taught an introspective philosophy. They preached that life springs from not-living, indestructibility from destruction, and that existence and non-existence are one in reality. No creed could better inspire a soldier.

It has been suggested that Tokimune was not guided in this matter solely by religious instincts; he used the Zen-shū bonzes as a channel for obtaining information about China. Some plausibility is given to that theory by the fact that he sat, first, at the foot of Doryū, originally a Chinese priest named Tao-Lung, and that on Doryū's death he invited (1278) from China a famous bonze, Chu-Yuan (Japanese, Sogen), for whose ministrations the afterwards celebrated temple Yenkaku-ji was erected. Sogen himself, when officiating at the temple of Nengjen, in Wenchow, had barely escaped massacre at the hands of the Mongols, and he may not have been averse to acting as a medium of information between China and Kamakura.

## CHAPTER VIII

MONGOL ESPIONAGE IN JAPAN—HER INTERNAL TROUBLES—HOW TOKIMUNE KEPT A STRONG HAND OVER THEM

WHILE the Mongol messengers were staying at the seat of the central government of Japan at the time of these trials, rumours were current in the northern district of Kiushu that numbers of fair maidens in the towns and villages were disappearing from their homes and never returned. For instance, a very beautiful maiden was lost in this way; her name was Otaki, the daughter of a wealthy fisherman who lived at a hamlet near Dazai-fu. One day she had to attend a service in a Buddhist temple in Dazai-fu, whereto she had to walk along a solitary road past the pine-tree groves where a severe battle had formerly taken place at the time of the Mongol raid. Accompanied by a stout manservant, she went from her dwelling a little earlier than the due time, probably to avoid the amorous glances of many young

worshippers. Ere long the mistress and her servant came near a pine-tree grove called Chiyo-Matsubara (Everlasting Pine-tree Grove), where the darkening day was more darkened by the shade, so that their way was hardly visible by the light of a little lantern carried by the servant. Presently the silence of evening was broken by a thunder-like voice: "Who goes there? Halt at once." No sooner did they hear the alarming voice than a small band of horrible-looking men, all attired in armour, appeared on their way. "Keep still or you shall be killed," said the leader of the strange band, "and hand the young maiden to us or your life shall be taken on the spot," came the terrible demand to the servant. But the stout man had no fear of the threat and returned, "No, you rascal! Upon my life, she shall not be seized." Without loss of time, he drew his dagger and confronted the assailants. It goes without saying that the circumstances were not favourable to the single man; in a moment the youth was overpowered by the stranger, who, with his big sword, struck down the servant on the spot. Thus the poor maiden Otaki, the beauty of Kiushu, was kidnapped by the un-

known highwaymen, who, with lightning speed, left the spot in the dark. Soon after this frightful accident the worshippers from the scattered villages passed by the grove of terror, where they discovered by their lanterns the servant of Maiden Otaki lying blood-stained and breathless. Though the faithful servant was speechless for ever, by his side was found a blade which, having been left by the highwaymen who ran away in consternation, became a great clue to the discovery of this mysterious event, which was believed to have been done by Mongols.

A search party was instantly composed, which worked day and night, but in vain; after traversing every mountain and field, no clue was to be found, so that the search was for some time given up.

The solution of the mystery was equally mysterious. One day two young fishermen, Bunkichi and Taro, were busily engaged in their daily work on the open sea off Chikuzen Bay. As the weather was very unsettled in the district of Kiushu, they suddenly found a bad sign in the sky, so that they went homeward in haste, but it was too late. The tempest overtook

them and drove the leaf-like boat up and down the raging billows, and in spite of all their exertion, the boat went against their will, but, obeying the wind, was at last blown towards a small isle or rock where, fortunately, the boat entered a cove in which the fishermen were safely protected from the roaring sea.

This small rocky island was so isolated from the ordinary sea route that no one had ever been there, and it had been known only by the name "Keya," and was supposed to be the dwelling of demons or goblins. Bunkichi and Taro were adventurous lads, whose enterprising spirit was, at this unexpected event, much more strengthened by curiosity. They brought the boat to the strand, just in front of the caved rock which stood high like a castle wall. In haste, but on tip-toe, they entered the unknown dark and wet region. First they found a pool near the entrance of the cave in the dark; and over the pool, the passage became wider and the tunnel bigger. The tunnel wound about in all directions, becoming wider as it went on, and into the region some faint sunlight peeped from an invisible quarter. The more they advanced, the more the light grew, so that the

ground became unobscured. At this moment, however, the two fishermen turned pale on finding some strange object moving in front of them. Like thieves in the dark, they approached the unknown being. "Behold! It is Otaki-San," cried out Taro, first catching sight of a pale woman washing clothes by a pool. Unable to believe their senses, Bunkichi ran to the girl and said: "Is it not a dream to see you here, Otaki-San?" "Hush! brothers, say no more. I pray you to return at once, because your lives are in great danger," was the answer from the maiden. No sooner had Taro opened his lips with great precaution to ask why, than a huge Mongol appeared and an arrow was quickly set on his bow. Upon this the unguarded youths took to their heels in great dismay; but, while Bunkichi raced madly towards the entrance, Taro fell a victim to the arrow. The Mongol followed on the heels of the fugitives; but the zig-zag passages made his bow useless, and before the Mongol came close, Bunkichi got into his boat, which was tied in the cave. When the pursuer appeared outside the cave, the young fisherman was waving his handkerchief to say "Good-bye till we come to hang you!"

Bunkichi was able to reach his home, fighting with the wind and waves, and the news was immediately brought to the Dazai-fu Government, which was in receipt of another piece of news that a fisherman had brought back an arrow which had struck his boat amidst the sea, but from an invisible quarter. Thus sword, arrow, and the experience of Bunkichi led the local government to conclude that Keya was the base of some Mongol spies who had long been the plague of the people.

An expeditionary force being organised at once, they waited until the storm had passed over. As soon as the weather was bright and calm, the government despatched a flotilla of fifty boats, with crews eight hundred strong, to the isle of Keya.

The fine weather was not only good for the expedition of the Japanese, but also favoured the attempt of the Mongols to escape from their den; but the former were able to steal a march on the Mongols. Early in the morning they had besieged the rock isle in a roundabout way upon the sea, when on one side of the inlet of Keya some masts of the Mongol ships were seen to be just ready to sail. The Japanese troops

stormed the isle from many directions in good time, so that the fugitives had no time to sail out, but were compelled to answer the Japanese arrows from the tops of the rocks, whereto the Mongols, about five hundred in number, went up like monkeys climbing trees. But as soon as the Japanese approached the foot of the rock, though they were greatly hurt by the Mongol shafts, not only did the arrows have no effect on either side, but the storming party were much superior to the stormed in a hand-to-hand fight. Consequently, an adventurous party penetrated into the caves by way of the zig-zag passages, which led them to a large hall or plaza, where severe combat took place between them and the Mongols, who, having slain almost all the female captives from Kiushu, desperately fought to the last; so prior to the conquest of those on the rocks the internal enemies were subdued, while the Japanese flotilla was still waging a vigorous conflict with the mountaineers. Meanwhile a Mongol chieftain appeared upon the head of a high promontory towering straight up from the abyss, beyond which the Japanese boats were blockading the isle. He was Liu-Tien-Hsiang, the leader of the Mongol spies, who

had fallen in love with the maiden Otaki, the fairest among the female captives from Kiushu. He had tried to escape from his den with the girl at least: yet, seeing his evil fate, his hatred and indignation of the Japanese turned his great affection for her to an extreme antipathy. Standing now in arrogant manner on the rock, he had by his side the fair maid of Kiushu, whom he had forcibly dragged up to the spot from his den. Instantly the chieftain held the maiden by her hair, and drawing his glaring blade by his right hand, showed to the Japanese below the cliff a fierce spirit of vengeance, and announced to them that she would be killed on the spot. It was indeed a touching scene! How the blood of the Japanese knights boiled at that moment! The tyrant was in sight, but the rock was high. His big sword was now held high, and then came down to the maiden's neck by a stroke. At the same moment, lo! the apparently lifeless body of the maiden flew with a bound into the air, and before the Mongol could hold her, she jumped into the bottomless water below the cliff. While one could not but be dumb with astonishment upon seeing this unexpected state of things, the fair maiden appeared in her beauty

out of the white spray of the blue water. A fisherman's girl as she was, she swam easily to the Japanese boat which, without loss of time, rushed to her rescue. So she became the only teller of the details of the Mongol plot at Keya, which was entirely suppressed by the Japanese. Almost all the remnant were executed on the beach of Chikuzen province, where the prisoners met their fate on their miserable day of execution.

Keya, according to the judicial report of the tribunals opened for the case, had been the den of some 500 Mongols who had escaped from the wreckage on their first invasion of Kiushu, and had lived intentionally in this unknown spot, wherefrom they could spy how things were going on in the island empire. Their leader was known as Liu-Tien-Hsiang, the brother of Yu-Pok-Hyong, the wounded commander, one of the " three-winged army." During nearly seven months they dwelt in this isolated isle, obtaining their food by night robberies, and communications were supposed to have been made with Korea and Mongolia from this obscure region, until the secret workers were joined by some of the sixth ambassadorial party that, by the secret advice of Liu-Tien-Hsiang, tried to call at a

different port of Japan, as we remember in that story to which we are returning now.

As soon as the Kamakura Government was aware of the serious plot of Keya, the three Mongol ambassadors as well as their suite were at once sentenced to the capital punishment of the age—that is, to be beheaded by the government sword, and the head of the executed to be exhibited to the public for the purpose of warning the citizens of the wicked crime, the judicial report being written upon a wooden tablet standing by, so as to be easily read by the spectators. Thus the sixth embassy from Kublai Khan went on a journey from which they never returned to their master. The place of their execution still exists in Japan by the name of "Tatsu-no-kuchi" (Dragon's Mouth) near the present town of Kamakura.*

So Shikken Tokimune took the decisive measure of executing the ambassadors from the Mongol empire, to which power the whole world paid homage; but he believed that a greater power was arising in the heart of his people

* Tatsu-no-kuchi is situated on the west of Yui coast of the Sagami Province, and that place had been used as an execution ground in the Kamakura age.

than even that of Kublai Khan. Yet the bold statesman knew that even a lion may be killed, not by an elephant's kick, but merely by an internal disease. He quickly sighted two internal troubles; without sweeping them away, the existence of the empire he ruled with a great responsibility to his Mikado would not have been assured.

He had an elder brother Tokisuke, as has been said, who had been illegally dismissed from his natural right in the Hojo clan by his father, the ex-Shikken Tokiyori, because the old but loyal statesman had much trust in his younger son Tokimune, and believed his ability would enable him to be a great statesman in the Mikado's service.

Though Tokisuke was of weak and undetermined character, he had been surrounded by able but malignant retainers, who forwarded his plot of upsetting the Kamakura Government and restoring the administrative power of Japan to the court of Kioto. The plot was greatly progressing at the time of the national danger. Taking advantage of the public, who were then agitated by the rumour of the second Mongol invasion, he found his plot going on rapidly, but secretly, in Kioto and even in

the very seat of the Kamakura Government. Before Tokisuke came to Kamakura as the commander of his rebellion, the far-sighted Shikken Tokimune sent his general Yoshimune with a band to punish the rebellious party; so the plot was instantly crushed at the source. Nakatsukasa, an associate of Tokisuke, who had been long working to assassinate Tokimune at Kamakura, was then seized by one of Tokimune's agents, who, while one day present as a dancer at a garden party given by Nakatsukasa, arrested him for his wicked crime.*

While this was a dangerous plot which would have seriously changed the then state of things if the Shikken Tokimune had not disposed of it farsightedly and properly, following on this Tokimune was faced by another movement, which was conducted openly and frankly by a wonderful monk called Nichiren.

* Tokimune's religious fervour did not interfere with his secular preparations. In 1280 he issued an injunction exhorting local officials and vassals (go-kennin) to settle differences and work in unison. There could be no greater crime, the document declared, than to sacrifice the country's interests on the altar of personal enmities at a time of national crisis. Loyal obedience on the part of the vassals, and strict impartiality on the side of high constables—these were the virtues which the safety of the state demanded, and any neglect to practise them should be punished with the utmost severity.

Nichiren was born A.D. 1222 in a suburb of Kominato, a small town of Awa province, nearly opposite Kamakura, on the opposite side of the big bay of Yedo. He was a child whose destiny was to influence the faith of millions, and to leave the indelible impress of his character and intellect upon the minds of his countrymen. He was to found a new sect of Buddhism, which should grow to be one of the largest, wealthiest, and most influential in Japan, and to excel them all in proselytising zeal, polemic bitterness, sectarian bigotry, and intolerant arrogance which was never behind that of Tokimune, the Shikken. The boy grew up surrounded by the glorious scenery of mountain, wave and shore, and with the infinity of the Pacific Ocean before him. Not like an ordinary boy, he was a dreamy, meditative child, and his family being very poor, the boy was early put under the care of a holy bonze. But when grown to manhood he discarded many of the old doctrines; and, being dissatisfied with the other sects, resolved to found one, the followers of which should be the holders and exemplars of the pure truth. He became a profound student of the Buddhist classics, or Sutras, brought from India, and written in

Sanskrit and Chinese; for the entire canon of Buddhist holy books has at various times been brought from India or China, and translated into Chinese in Japan. Heretofore, the common prayer of all the Japanese Buddhists had been "Namu, Amida Butsu." (Reverence to the Buddha Amida.) Nichiren taught that the true invocation was "Namu mio ho ren ge kio." (Reverence to the Saddharma-pundarīka Sūtra, or the Sūtra of the Lotus of the Good Law.*) Nichiren professed to find in it the true and only way of salvation, which the other expounders of the Shaká's doctrine had not properly taught.

Now the Hojo family, the hereditary clan of the Shikken, were firm adherents of another sect of Buddhism called "Zen," which Nichiren rebuked as "Furies." In Nichiren's eyes there was no monarch nor powerful Shikken. When Tokiyori reigned over Japan, the zealous bonze argued strongly in order to convert the most powerful family to his own sect, and then to make his belief prevail throughout the empire.

Since Tokiyori's administration, Japan had been suffering from various calamities of Nature.

* See *Le bouddhisme japonais*, by Ryōun Fujishima, p. xxv. and ch. X. (Paris, 1889).

Hereupon Nichiren commenced writing a great essay called "Ankoku Ron" (an argument to tranquillise the country), in the pages of which he earnestly foretold the Mongol invasion to come, "because," he says, "God is sending the great Mongol army to punish corrupt Japan!" and finally he spoke out strongly, saying, "How can I, Nichiren, be afraid of the ruler of such a tiny island! Had not the Hojo family confessed their hereditary sins before the pure and sacred sect of Nichiren, Japan would soon have perished under God's rage." He presented this essay to the Shikken Tokimune, and at the same time he commenced the itinerant preaching of his doctrine. Naturally he had so many sectarian enemies, so that everywhere he preached his gospel he underwent countless persecutions from the public. At last, Nichiren was banished to the Cape of Ito in the isle of Idzu, where he remained three years, having converted all the islanders to his doctrine. On his release, instead of obeying the government instructions, Bonze Nichiren began to attack the Kamakura authority so vehemently that they took him as the disturber of the country and the zealous bonze was sentenced to death, when he was forty-three years old. He was

The Execution of the Mongol Ambassadors.

carried to the Tatsu-no-kuchi execution ground, where three Mongol ambassadors had previously been beheaded. At this time, kneeling down upon the ground, the saintly bonze calmly uttered his prayers, and repeated "Namu mio ho ren ge kio" upon his rosary. The swordsman lifted his blade, and with all his might made his downward stroke. Suddenly a flood of blinding light burst from the sky, and smote the executioner and the official inspector deputed to witness the severing of the head. The sword was broken in pieces, while the holy man was unharmed. At the same moment Tokimune was startled at his revels in the palace by the sound of rattling thunder and the flash of lightning, though there was not a cloud in the sky. Dazed by the awful signs of Heaven's displeasure, Tokiyori, divining that it was on account of the holy victim, instantly despatched a fleet messenger to stay the executioner's hand and reprieve the victim. Simultaneously the official inspector at the still unstained blood-pit sent a courier to beg a reprieve for the saint whom the sword could not touch. The two men, coming from opposite directions, met at the small stream which the tourist still crosses on the way from

Kamakura to Enoshima, and it was thereafter called the River Yukiai (meeting on the way), a name which it retains to this day. Through the clemency and intercession of Tokimune, who loved the spirit of the bonze, Nichiren was sent to Sado Isle, a remote region in the Japan Sea.

Thus, all internal troubles of importance having been subdued by the great virtue of Tokimune, the public mind in the island empire had but one thought, that is, to resist the northern barbarians, who were sooner or later destined to come to swallow up Japan.

## CHAPTER IX

### THE GREAT ARMADA—HOW JAPAN FACED THE FORMIDABLE INVASION

SINCE the Shikken Tokimune had openly and frankly executed the three ambassadors from the Mongol empire, the government of Japan assumed a state of complete hostility to Kublai's empire; and for the defence of the country they resorted to every suitable measure. The inevitable trial that Japan had to meet was awaited with such great determination that the whole nation was resolved to live or die; indeed, "The panther dies, but his skin retains its beauty; man is mortal, but his fame and reputation is immortal," was the motto which had been heroically engraved on the hearts of the endangered nation.

The Shikken Tokimune promulgated a strict ordinance throughout the empire, stating that every Mongol found should be executed without hesitation. With regard to the national defence, every systematic measure for moving the whole

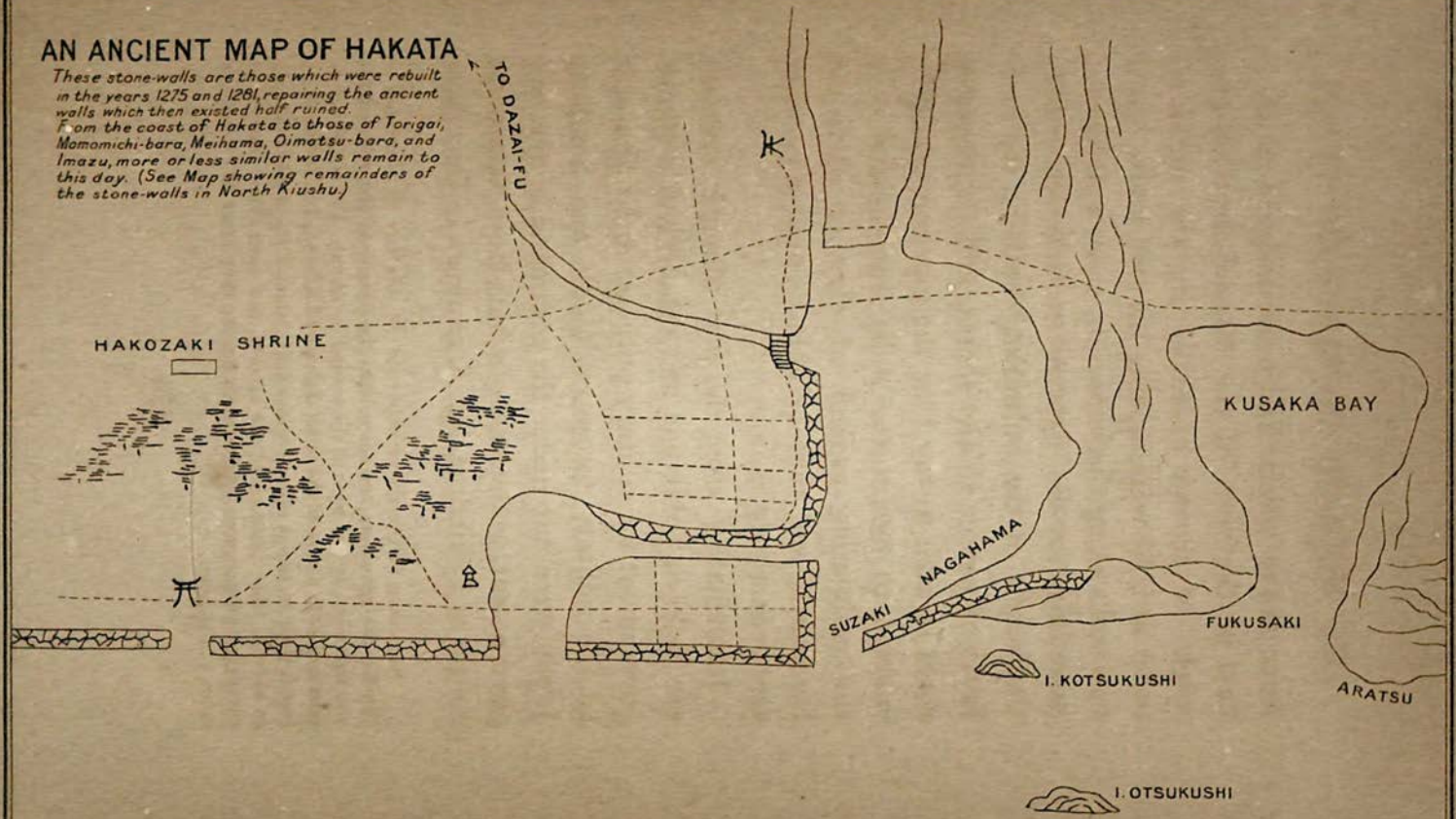
force of the empire had been designed so nicely that at the time of the Mongol invasion they might be moved as easily by the Shikken's order as if he were moving his own limb ; many new walls along the important coast were erected according to the fighters' experiences, raising the height of the bulwarks,* building the fortifications nearer to the shores, and constructing them in such a way that the garrison would be enabled to mount the walls from behind over the undulating ground of clay or earth on horseback, and thus be able to meet an attack more effectively than ever.

Immediately after the first Mongol invasion the Shikken Tokimune had established a special government for military purposes in Kiushu, and all the military forces of Middle and Southern Japan were put under the command of the new government, as the head of which Hojo-Sanemasa, cousin of Tokimune, left Kamakura in December

* According to the documents held to this day by the lords of the Kiushu provinces, we know that the height of the stone walls was increased by the time of the second invasion. For the Mongols, who had been aware of the coast defence of Kiushu, had prepared on board their warships some frameworks, which they were to elevate as soon as they commenced the attacks, and over which, watching the Japanese quarters by the walls below, they were to be able to shoot at the point.

# AN ANCIENT MAP OF HAKATA

*These stone-walls are those which were rebuilt in the years 1275 and 1281, repairing the ancient walls which then existed half ruined. From the coast of Hakata to those of Torigai, Momomichi-bara, Meihama, Oimatsu-bara, and Imazu, more or less similar walls remain to this day. (See Map showing remainders of the stone-walls in North Kiushu)*




London : Smith, Elder & Co..

Stanford's Geog.l Estab.t, London.

of 1276. In January of the next year the new Emperor Fushimi sent numbers of his court nobles to the Shinto shrines, where his forefathers' souls are templed, told them that his country was liable to a great danger, and prayed them to see to it that his subjects defended themselves worthily. In July of the same year the Japanese trade with Southern China, which had been privately carried by western country men, was suddenly stopped, probably because the Mongol influence over that region of China had become greater. In July, 1279, a Chinese refugee came to Japan and informed the authorities that the whole remnant of the Sung dynasty of China had been entirely conquered by the Mongol force,* and the

* At the close of the T'ang dynasty, a tribe appeared on the frontiers of China which was destined to exercise a vast influence on the fortunes of the country. These hardy tribesmen were known as Kitan, and called their country Kin. They successfully waged war on the Southern Empire. But, while constant war was being carried on between Kin and the Sung dynasty, which succeeded T'ang, yet another Power called the Mongols came into existence, and crushed both under its iron heels.—See "China," by Prof. R. K. Douglas, pages 30—37.

It is remarkable in the history of these wars to find how much stouter a resistance the Chinese offered to the invading Mongols than the inhabitants of Western Asia and Eastern Europe were able to present. With the fall of the capital, the Sung dynasty practically came to an end, though with fitful efforts the followers of the ruling house attempted to stem the tide of the invasion, and by 1276 the whole of China acknowledged the sway of Kublai.

victorious army of Kublai was moving both to the east and south in order to embark on the great armada that was to take them to Japan. In October of the same year a band of Kamakura knights is recorded to have come down to Kiushu and investigated all the places of importance by the order of the Shikken Tokimune. Now unmistakable warnings of a great Mongol invasion had been reported from various quarters, and the whole country was in a state of agitation ; and in Kiushu Island especially everything was in an uproar, and men on foot and on horseback rushed hither and thither.

The Shikken Tokimune, who perceived a great war imminent, moved all the western force of the main island, as well as that of Shikoku Island, to the most important region of Kiushu, Hakata of Chikuzen province, while the northern force of the main army was quickly sent down to Tsuruga, an important gateway from the north to the Japanese mainland. The whole military force of two provinces of Central Japan was sent to Kioto to be the emperor's special guard.*

* Steps had been taken to construct defensive works at all places where the Mongols might effect a landing—at Hakozaki Bay, in Kiushu; at Nagato, on the northern side of the Shimonoseki Strait; at Harima, on the southern shore of the Inland Sea; and

We must now turn to record how the enemy was working beyond the sea. In the history of China, the name of the Yuen dynasty begins from 1280, succeeding that of Sung. Kublai Khan, who was the founder of the new dynasty in China, had formerly extended the vast empire of Sung to every corner at the date aforesaid. By this time the invincible force of Kublai, which without difficulty had broken through the famous fortification of Northern China, of which her people boasted, giving it the imposing name of "Wan-li-chang-cheng" (great wall of 10,000 li), swarmed into China, even to her southern shore. It is manifest that Mongolia was coming to crush the little strip of land that haughtily refused homage to the invincible conqueror; and had further injured the prestige of the great empire by coolly killing her ambassadors.

Kublai, who had now obtained Southern China, from where the despatch of his army and navy was very convenient, and who had now ready an immense number of warships constructed both in Korea and China, called his vast host to arms

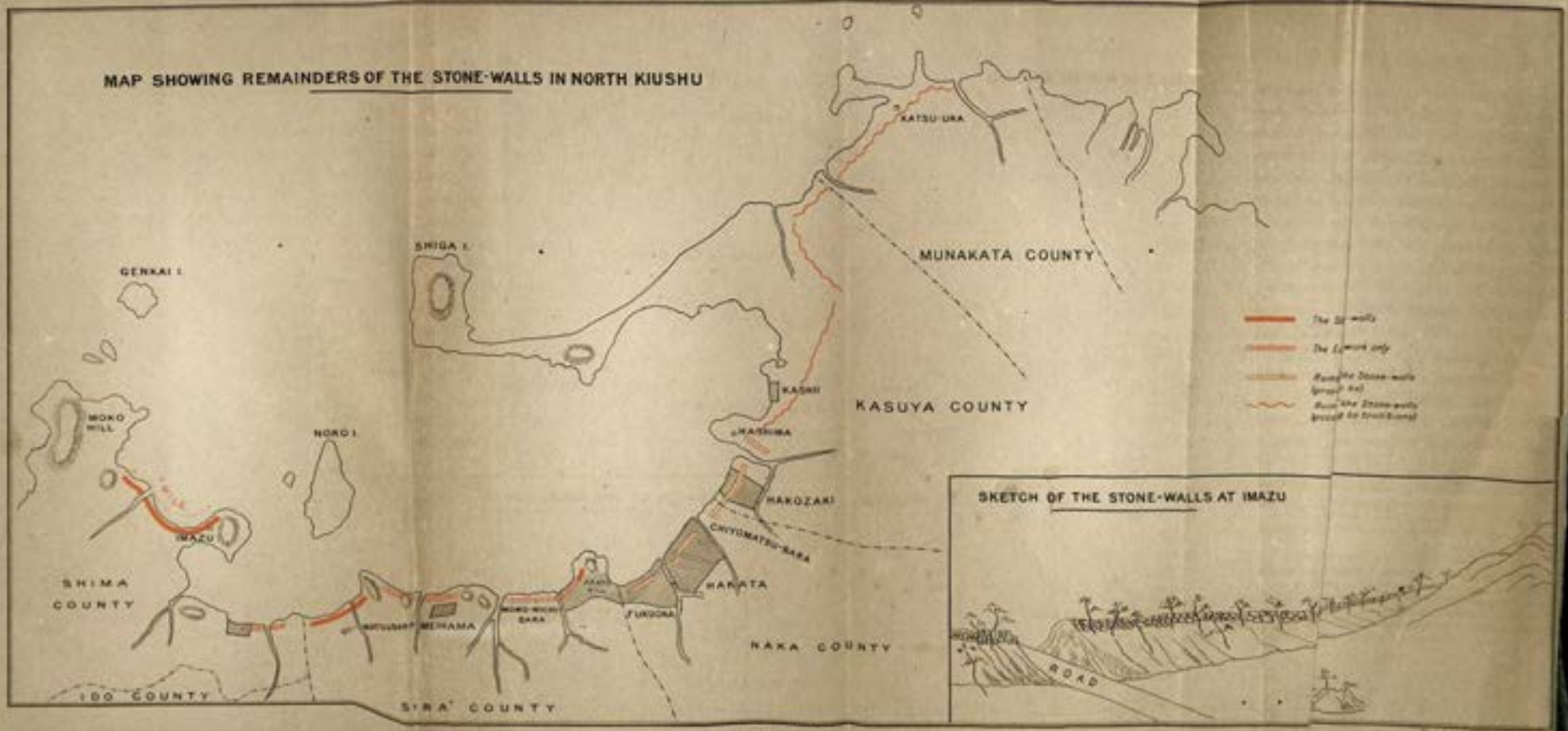
at Tsuruga, on the north-west of the main island. Among these places, Hakozaki and Nagato were judged to be the most menaced, and special offices, after the nature of the Kioto Tandai, were established there.

immediately after his magnificent coronation ceremony at Peking as the formal emperor of the Chinese empire. The army numbered 100,000 Chinese and Mongols, and 7,000 Koreans. It was divided into two sections, one termed "Tong-lu-chün" (the eastern army, or the army by the eastern route) and the other distinguished from the former by the name of "Hunan-chün" (the south of the lake army, or the army by way of Hunan*). The one was to start by way of Korea and the other through Fukien, a southern province of China. The great fleet, which had been building for more than three years, numbered 3,500 in all, 900 of which belonged to Tong-lu-chün, the eastern army, which was due to start from the Korean peninsula. Therefore Hunan-chün, the southern army, being the

* The history of Yuen tells us that in February, 1279, Kublai proclaimed to the four prefectures of Yangchon, Hunan-chun, Kan-chon, and Ch'uan-chun the building of 600 warships, stating his intention of invading Japan; that in June, 158 officers of the Sung army came to surrender to Kublai, and he sent them to Korea to build his war-vessels.

The warships built in Korea were mainly constructed in the two prefectures of Chon-ra-to and Kang-sang-to, under Mongol inspection, and the number of the ships amounted to 900. The number of those built in the China prefectures amounted to 3,000 by May, 1280, a year before the invasion. Quelpart Isle was a principal place whence the wood was supplied to the builders, both in Korea and China.—"Yuen-shi" (History of Yuen).

# MAP SHOWING REMAINDERS OF THE STONE-WALLS IN NORTH KIUSHU

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main body of the expedition, had 2,600 warships.*

The plan of their operations on the sea was to make for a Japanese isle called Hirato, the rendezvous of the two expeditionary forces, and the southern army had to force its entry into Kiushu, while the eastern army went round by the said isle, situated on the north-western coast of Kiushu.

With such a scheme, the great armada left the

* In "Tong-Koku-Tong-Kam" (a Korean history mentioned before), an interesting passage as to the scheme of the expedition occurs. King Chang paid a visit to Kublai's court in August, 1280, and proposed to the emperor seven things: (1) To add his army quartered in Quelpart Isle to the eastern expeditionary force; (2) to diminish the number of Chino-Korean army and to increase that of the Mongol army; (3) to be himself on the board responsible for the eastern expedition; (4) badges to be conferred on all the Korean officers; (5) all the Chinese who lived on the sea shore should be impressed as helmsmen and sailors; (6) inspectors should be despatched in order to look after the poor farmers; (7) he would go down to Happo and review the expeditionary force.

The emperor agreed to all these proposals made by the Korean king. He entrusted to his generals, Che-tu, Hung-Tsa-Kiu and Fan-wen-hu his great scheme of invading Japan. General Hung-Tsa-Kiu said with emotion to the emperor, "We will never see your Majesty again until we successfully conquer Japan." Thereupon the generals informed the emperor of their expeditionary course, stating that the combined force of the Mongols, Chinese and Koreans, 40,000 in number, would be commanded by Generals Che-tu and Hung-Tsa-Kiu, leaving Happo, and would meet at Iki Isle with the Honan army, of 100,000 strong, commanded by General Han-wen-hu. With the joint force they would at a single blow crush the Japanese force.

continental shores in the summer of 1281, at different dates, owing to the distance from each starting point to their destination.

Before the two fleets met, the eastern armada, which sailed out of the Kin province of Korea, was now in sight of the Chikuzen hills, and greeted the straining eyes of watchers thereon. On their approach it was at once seen that the armada had already occupied Tsushima and Iki, because their unnumbered prows were seen decorated with the bloody corpses of the natives. Noko and Shiga were the two small isles in the offing of Chikuzen coast, nearly five miles from the fortified hills. The Mongols seem to have immediately occupied the two isles where a few natives lived, and anchored round them; but no operation against the fortified shores of Kiushu was begun.

Yet the eastern army on board the 900 ships could no longer refrain from action, although the southern army had not arrived at the appointed time. Since they had made a disastrous raid to Iki Isle on May 21st, skirmishes had taken place between the Mongols and the Japanese in the neighbourhood of Noko and Shiga Isles. It is, however, noteworthy that very few documents mention the fighting on

THE BRAVE KNIGHTS OF KIUSHU CONFRONT THE ENEMY AT THE CHIKUZEN SHORES.
(FOR MORE THAN FIFTY DAYS.)

land, though there survive a great many books and documents like Hachiman-gudo-ki, Takezaki Suyenaga's Yekotoba,* and many other documents of the great families whose ancestors had taken part in these wars. Accordingly, it is clear that the Japanese knights, who were acquainted with the sea, thought it wise not to allow the invaders to approach even to the ramparts, and fought in the sea with the Mongols much more than on the land.

No sooner was the arrival of the eastern fleet in the Sea of Chikuzen reported to Kamakura than the government called almost all the knights of Shikoku, Chugoku and Kiushu to the shores of Tsukushi. Among those who answered at once to this urgent call were the great knightly families of Otomo, Shimadzu, Ito, Kikuchi, Sora, Shoni, Akidzuki, Harada, Matsuura, Mihara, Munakata, Kusano and Hoshino. Their principal quarters were on the Hakata coast of Chikuzen.

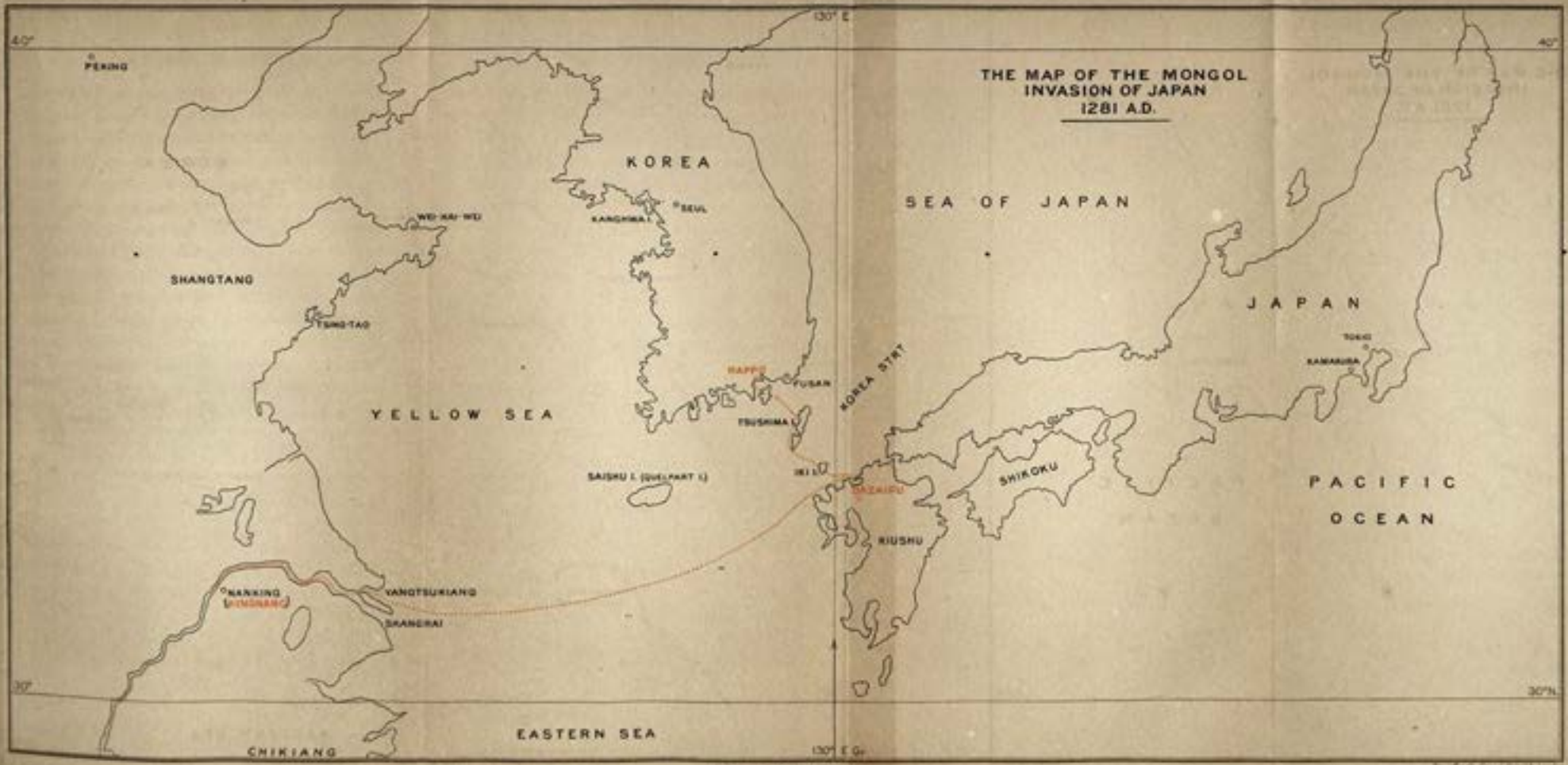
For more than fifty days they bravely prevented the Mongols from landing. The Mongols

* Takezaki Suyenaga was a Japanese knight who took part in the battles against the Mongols, and the illustrated documents are what an artist of the age has drawn according to the actual speech of the knight Suyenaga, the pictorial book being now kept in the Emperor of Japan's art gallery.

found it so difficult to attain their object, being confronted stubbornly by the Japanese on the high stonewalls, that they raised frameworks on their ships as high as thirty feet, over which they discharged a rain of arrows into the Japanese quarters. This in the end put the defenders at a serious disadvantage, and the enemy commenced to disembark here and there on the shores.

A great many of the Kiushu knights went behind the enemy's fleet, and dauntlessly made fierce charges on the crowds of the eastern army. The knights of the Matsu-ura family did an especially remarkable exploit. A band of about 300, commanded by Ryuzoji Suyemasa of Hizen, attacked the enemy at Oseto, Koseto, Ikushima, and Matsushima, and the commander's nephew, Suyetoki, killed 213 enemies by his own hand.

The southern fleet compelled its sister flotilla to wait nearly a month, partly because their commander-in-chief, A-la-kan, had been prevented from taking command on his flagship by sudden sickness at starting, and, making a great delay, the vice-admiral, A-ta-hai, was ordered to take his place. To add to this misfortune, the hot climate caused the decay of much foodstuff; epidemics spread among their crews;




London: Smith, Elder & Co.

and, heavy gales damaging their hulls and masts, the great armada had to enter some of the ports on its way for the purpose of necessary repairs.

On account of these unfavourable incidents to the invaders it was toward the end of June, 1281, that the tasselled prows and the huge sails of the great Mongol armada whitened the broad sea off Kiushu Island.

It is said that the two great forces met in the middle sea between Hirato and Shiga Isles,* with such great rejoicing that the din of celebration drums at the rendezvous put thousands of the Japanese horses on the land to

* The region where the eastern fleet and the southern fleet had joined forces is not exactly known. One says Hirato Isle was the place, while the others maintain it to be Taka Isle. In the Chinese documents and Korean documents this statement of fact is varied; therefore we take the liberty of suggesting here that Taka Isle of Hizen was possibly the place to which the southern fleet came after it had met with the eastern fleet somewhere in the middle sea between Hirato and Shiga. For the eastern fleet had been more than one month fighting with the Japanese force either in these small isles off the coast or by the walled shores, near Shiga and Noko Isles. Hirato Isle is too far away to suppose that they had actually met there, though their scheme was to meet there. Probably they celebrated the meeting near the offing of Shiga Isle, and, seeing that the defence on the Chikuzen coast was very strong, or as a stratagem, the new fleet moved towards Taka Isle of Hizen. But in either case, whether they jointly attacked the Chikuzen coast, or one attacked Chikuzen and the other Hizen coast separately, certain it is that almost all the coast of the two provinces was blockaded by the two big fleets, which consisted of more than 3,400 warships fully armoured and manned.

flight, and the Mongol shouts of glee resounded over sea and land.

The first day of the seventh month of 1281 opened with bright sunshine, and at last the first curtain of the sanguinary drama dropped. The enemy did not come this time in headstrong advance, but gradually and surely the great fleet left the isles in dignified state. In remarkable contrast were seen on this side of the water a long range of walls, the parapets overflowing with Japanese forces, their thousand banners flapping in the sea-wind, and their bows, spears and swords directed towards the enemy, while beyond the narrow sea they beheld 3,500 battleships, hoisting the blood-red flag of Mongolia high upon the forest of masts, their decks armed with the engines of European warfare, full of barbarous fighters equipped with every sort of weapon that glittered in the morning sun.

The Japanese had previously had good experience which enabled them to judge how they could best defend themselves from their enemies by means of the walls. Consequently, no severe battle occurred soon. The enemy and the Japanese confronted each other without any

general movement. Yet some Japanese knights could not keep themselves within the walls, and intrepid men of this sort advanced in their boats to the Mongol ships. They had, however, as a matter of fact, small chance of success on the water, as, although their boats, being swifter and lighter, were more easily managed, yet many of them were sunk by the darts and huge stones hurled by the catapults mounted on their enemy's decks. In personal prowess the natives of Nippon were superior. Swimming out to the fleet, a party of thirty boarded a junk, and cut off the heads of the crew; but another company attempting to do so were all killed by the now wary Tartars.

One captain, Kusano-Jiro, with a picked crew, in broad daylight, sculled rapidly out to an outlying ship, and in spite of a shower of darts, one of which took off his left arm, ran his boat alongside a Mongol vessel, and letting down the masts, boarded the decks. A hand-to-hand fight ensued, and, before the enemy's fleet could assist, the daring assailants set the ship on fire and were off, carrying away twenty-one heads.

The fleet now ranged itself in a cordon, each vessel being linked to the next with an iron chain.

They hoped thus to foil the cutting-out parties. Besides the catapults, immense bow-guns shooting heavy darts were mounted on their decks, so as to sink all attacking boats. By these means many of the latter were destroyed, and more than one company of Japanese who expected victory lost their lives. Still, the enemy could not effect a landing in force. Their small detachments were cut off or driven into the sea as soon as they reached the shore, and over 2,000 heads were among the trophies of the defenders in the skirmishes.

Toward the evening the whole fleet was encircled with a heavy chain, for the purpose of preventing the night attacks, of which they had before had severe experience; not only was the great flock of ships fortified in this way, but also all the outlying vessels had along their hulls heavy wooden planks fixed by chains, whereupon numerous archers, spearmen and swordsmen took their seats, so as to defend themselves completely against the raiders on the fleet.* Gradually

* The bushi of those days knew nothing about bastions, curtains, glacis, or cognate refinements of military engineering; they simply built a stone wall to block the foe's advance, and did not even adopt the precaution of protecting their flanks. But neither did they fall into the error of acting entirely on the defensive. On the contrary, they attacked alike on shore and at sea. Their boats were much

darkness covered the sea, when thousands of the outlying vessels were simultaneously lighted with lanterns, both on their decks and hulls. So blazed all the torches along the long line of fortifications on the land, where the defenders watched the invaders. The surface of the intervening sea appeared as brilliant and sublime as if millions of golden dragons were fighting upon the water of Ghenkai Sea; but no human fighting was recorded under cover of the first night.

The second day of battle dawned; the impregnable fortification on the sea seemed as strong as before, and no movement was seen on the enemy's side, probably because of their belief that by so doing all the Japanese forces would be drowned in making their raids in vain. On the other hand, the defenders watched the invaders from the walls, and challenged them to land. So the two main bodies faced each other, and no battle took place save those skirmishes among the intrepid fighters from the two fortifications, one upon the sea, the other on land.

smaller than those of the invaders, but the advantage in dash and daring was all on the side of the Japanese. So furious were their onsets, and so deadly was the execution they wrought with their trenchant swords at close quarters, that the enemy were fain to lash their ships together and lay planks between them for purposes of speedy concentration.

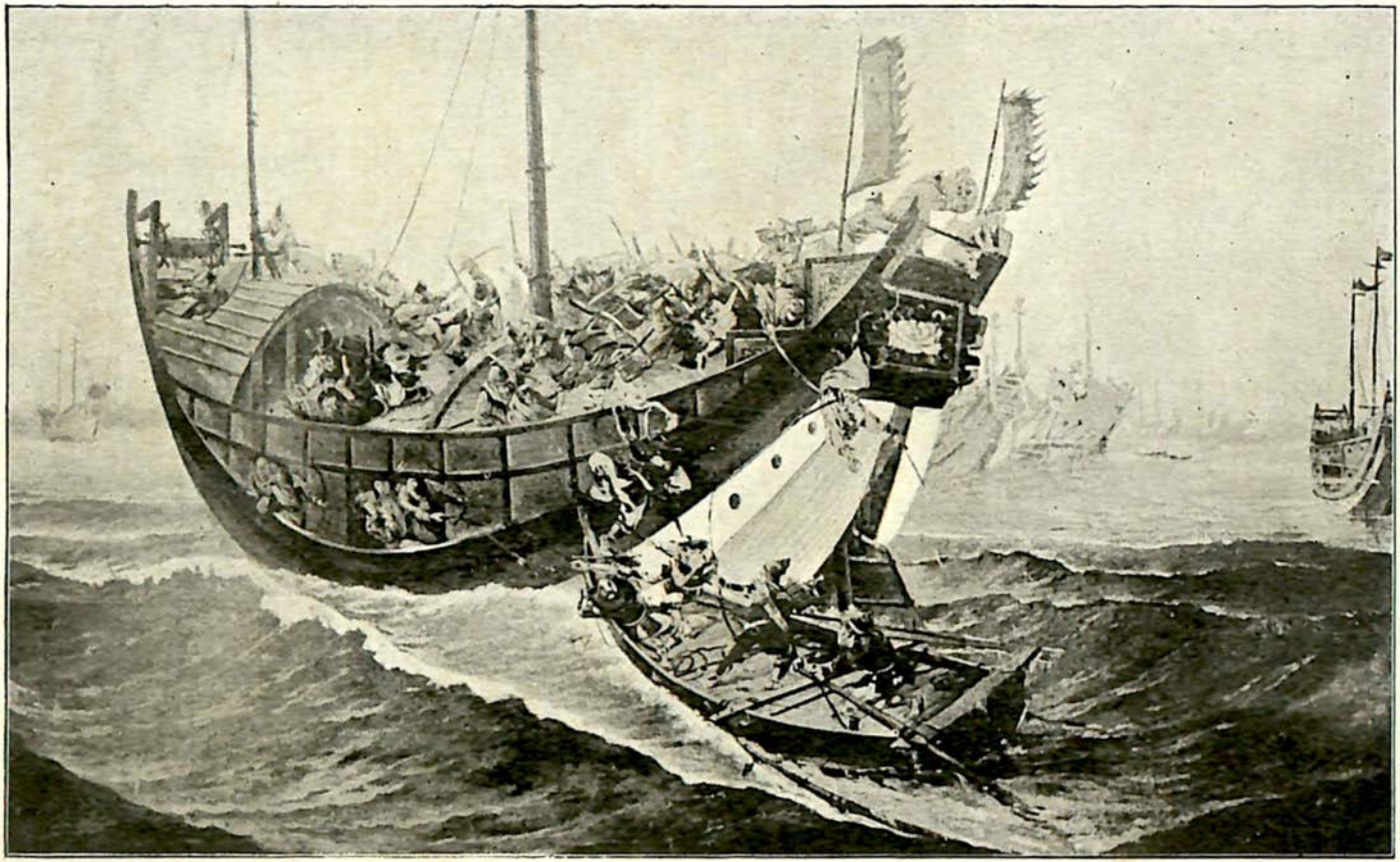
There was a Japanese captain named Kono-Michiari, who was bold enough to have his camp in front of the walls by the shore, so that all his men should be supremely courageous against the enemy. He had long hoped to display his loyal deeds at such a time of national emergency, and was, indeed, one who, as the head of about 500, had come to the Chikuzen shore at the time of the first Mongol raid; but on arriving at the battle-field was too late, as the barbarians had been entirely destroyed by heaven's rage. He had since prayed to the gods that he might have an opportunity to fight the Mongols. He had written his prayers on paper, and, burning them, had solemnly swallowed the ashes. He was now overjoyed at the prospect of a combat. Being aware of the magnificent deeds attempted on the day before by Kusano-Jiro, the ardent desire of showing his valour and skill came to its height. Sallying out from behind the overflowing troops on the breastwork, he camped alone with his men on the shore and defied the enemy to fight.* Curious to say, it was just when he was scheming how to cut his way into the now strongly-fortified Mongol

* They, therefore, called this mode of dauntless encampment "Kono's back bulwark."

ships that a snow-white heron came flying high in the air, and suddenly settled down upon the top of the turret where thousands of his arrows were arranged for use. Soon, the heron picked up an arrow by its beak and flew up with it into the boundless sky. The warriors on the shore watched the strange bird. It soared in the air for some time, went toward the Mongol fleet, and suddenly dropped the arrow upon one of the most imposing vessels of the enemy, like an airman dropping his bomb. "How curious!" instinctively exclaimed Michiari to his men, watching the mysterious heron that was then disappearing into the remote air. "I see," cried again the warrior, in a cheerful tone. "The white heron is the messenger from our God; it is He who through this miracle has revealed to us that we should storm the flagship of the enemy. Protected as we are by God, how shall we fear the devil's darts!"

Shortly after he filled two boats with brave fellows and pushed out, apparently unarmed, to the fleet. "He is mad," cried the spectators on shore. "How bold," said the men of the fleet, "for two little boats to attack thousands of great ships! Surely he is coming to surrender."

Supposing this to be his object, they refrained from shooting. When within a few oars'-length, the Japanese, cutting down the masts with a quick motion of their swords, leaped on the Mongol ship by way of the masts, which had been cut down so as to fall upon the enemy's ship. The bows and spears of the latter were no match for the razor-like swords of the Japanese. Kono-Michiari's uncle Michitoki fell instantly, struck by a dart, and several others followed to the ground. Michiari got his shoulder slightly hurt and then his left arm. The issue, though for a while doubtful, was a swift and complete victory for the men who were fighting for their native land. Michiari, who jumped on board the enemy with lightning speed, cut his way into the crowded barbarians. He lashed about in all directions, killing those who stood in his way. His men followed his footsteps at once. Some surrendered to the Japanese, and the others were instantly put under their sharp blades. As Michiari came towards the stern, he met a huge warrior, who seemed to be captain of the vessel. The small Japanese challenged him at once. Michiari was a champion in swordsmanship, and the Mongol was, after a moment's fight, overcome.



THE EXPLOIT OF KONO-MICHIARI.

The ship was fired without loss of time by the Japanese, who had struck indescribable dismay into the Mongols. Taking advantage of the heavy smoke arising from every corner of the ship, Michiari and his surviving comrades left the vessel, carrying one of the highest officers in the Mongol fleet as captive.

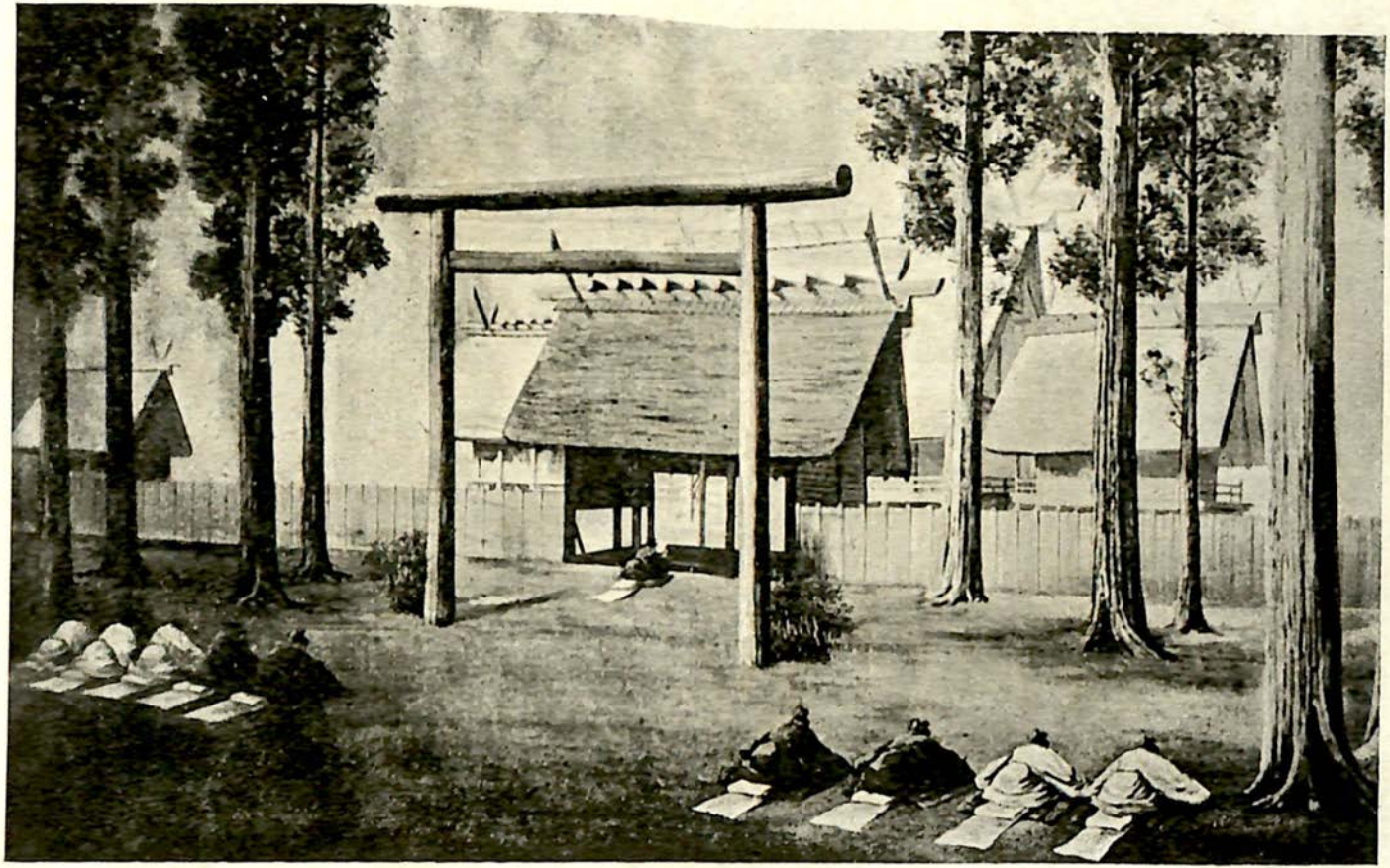
"To see the crew who rush against the fire
Of blazing cannons, through the dark waves dire,
I know not why man falls behind the back
Of honoured deities in the glorious track."

Thus the two unrivalled exemplars of valour caused great fear among the enemy, but extreme exultation to the Japanese garrison, a great number of whom commenced to sally out of the walls here and there, and those fearless knights assaulted the fleet from all directions, rushing toward the ships in a vast concourse. Doubtless the Japanese loss was very large, and it made only an inappreciable loss to the vast force of the enemy, and the Mongols' general smiled at the gradual advancement of their scheme. Thus, at the end of the second day's battle, the two forces still confronted each other, and the issue of the war remained undecided.

The whole nation was now roused. Reinforce-

ments poured in from all quarters to swell the host of defenders. From the monasteries and temples all over the country went up unceasing prayer to the gods to ruin the enemies and save the land of Japan. The emperor and ex-emperor went in solemn state to the chief priest of Shinto, and writing out their petitions to the gods, sent him as a messenger to the shrines at Ise. The Shikken Tokimune showed himself in every way well qualified, with his energy, ability, and valour, to exercise the great responsibility he had inherited.

It is recorded that it was about the middle of the second day of battle on the Chikuzen coast that the sacred envoy of the Kioto court arrived at the shrine of Ise and offered up the prayer. Towards evening on the day on which thousands of the dauntless Japanese had won such glory, a streak of cloud appeared in the sky, and the disc of the sun became almost totally obscured by clouds which spread over the Ghenkai Sea. An early and lurid shade of darkness blotted out the serene twilight of the summer evening, before the sun had altogether sunk below the horizon. The wind began next to rise, its wild and moaning sound being heard for some time, and its effect



THE EMPEROR'S ENVOYS PRAY AT THE ISE SHRINE.

becoming visible on the bosom of the sea, before the gale was felt on shore. The mass of foaming waters, now dark and threatening, began to lift in larger ridges and sink in deeper furrows, and waves rushed up even to the foot of the long walls with a sound like thunder.

This sudden change of weather was caused by one of those cyclones, called by the Japanese "Taifu," or "Okaze," of appalling velocity and resistless force, which whirl along the coasts of Japan and China during the late summer and early fall of every year. It, however, miraculously burst very much earlier than usual, and it fell upon the Mongol fleet, whose surveying party had never dreamt that a storm would rise at such a time. Nothing can withstand these maelstroms of the air. Iron steamships of thousands of horse-power are almost unmanageable in them. Vessels are helpless; the Mongol ships, however imposing they might be, were principally of wood. They were butted together like mad bulls. They were impaled on the rocks, dashed against the cliffs, or tossed on land like corks from the spray. They were blown over till they careened and filled. Heavily freighted with human beings and weighty weapons, they

sank by hundreds. The corpses were piled on the shore, or floated on the water so thickly that it seemed almost possible to walk thereon. The fortified armada, with chains which connected each vessel, was totally wrecked and dashed to pieces. Those driven out to the open sea may have reached some island, but most of them were overwhelmed by the omnipresent force.

The vessels of the survivors, in large numbers, drifted to or were wrecked upon Taka Isle; but, as a whole, the imposing armada which had come from places as distant as Northern Korea and the remotest Chinese port of Chikiang, having passed through countless difficulties, went down in the deep before they had tested their strength in battle, with more than 70,000 fighters on board, who, together with nearly 2,000,000 bushels of corn, Kublai had levied in more than four hundred states of his vast empire. And it all came from a speck of cloud in which the mysterious universe had crystallised the heart of justice that spread about the empire of Japan...

Those driven to Taka Isle are recorded to have been nearly 37,000; among them were

Admiral Han-wen-hu* and a General Chang-Hsi.† Between the two Mongols a great dispute occurred as soon as they took refuge in the island. The former said: "We should now hurry homeward before the Japanese come here in pursuit." The answer of General Chang-Hsi was: "You are a coward, Lord Han-wen-hu. Are we not the strongest of all to have saved our lives? Let us try a decisive contest with the remnant of the force, and let us be answerable to our great master." "In the imperial tribunal I shall have the sole responsibility; this is no occasion for you to put in your oar!" said the dispirited admiral. But General Chang-Hsi refused to agree. When the former assembled his followers, of course in large numbers, he set off soon for Korea with a flotilla which belonged to him. General Chang-Hsi gave Han-wen-hu one of his ships (now very valuable for him), removing his seventy horses from it; and the

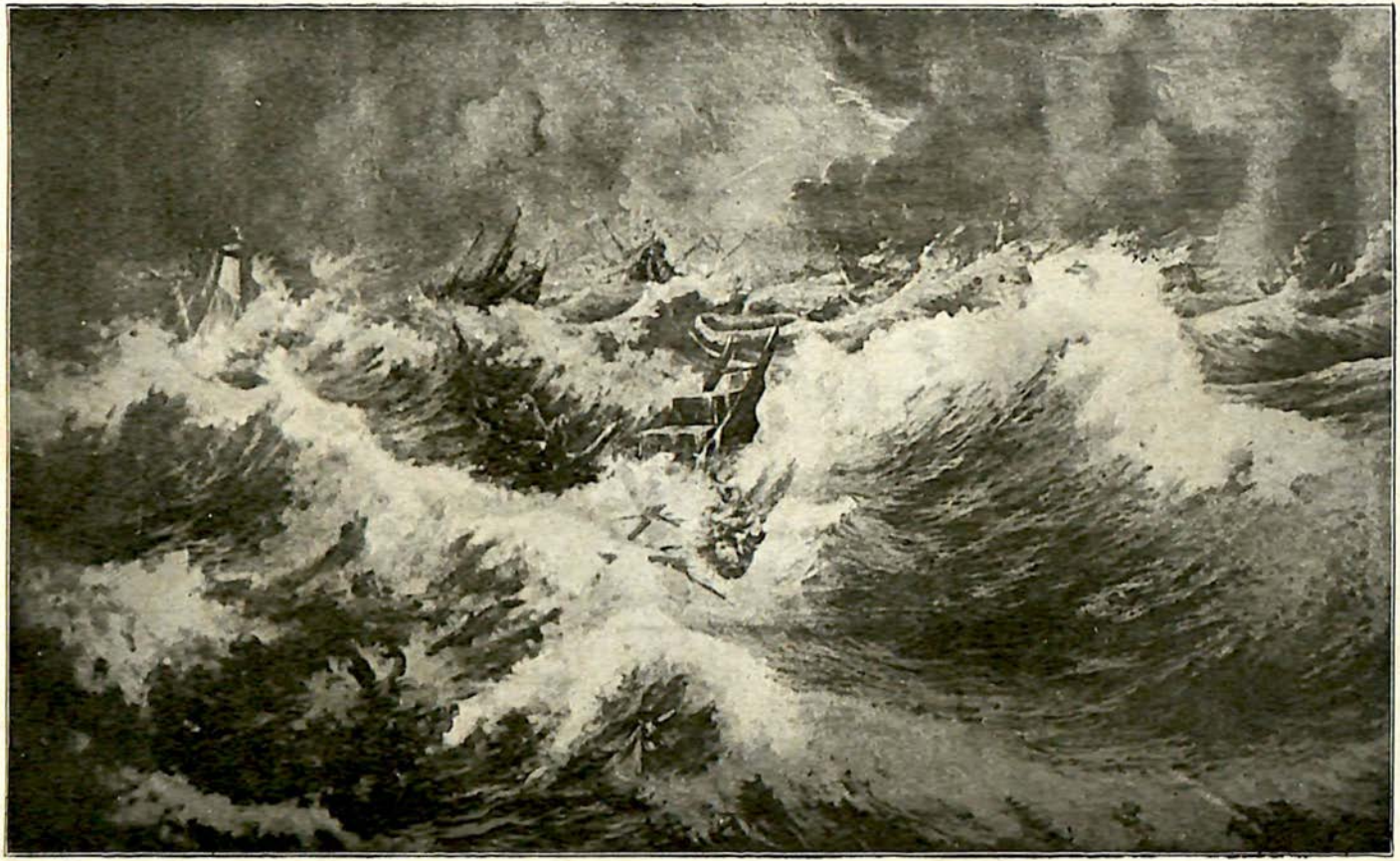
* A biography of Han-wen-hu appears in the "History of Yuen." "In July, 1281, he reached Hirato Isle, and his fleet was wrecked. Floating in the sea, he got a piece of wood which saved his life. He obtained a strong boat in which he returned to Korea, but leaving more than a hundred men at Taka Isle, most of them were before long killed by the Japanese, and those who escaped death and came back were only three."

† There are two statements that General Chang-Hsi returned to Peking later, and that he died in a brave fight in the island.

general and his brave followers, obtaining their food by means of pillage and cutting down trees, began building boats to avenge the death of their countrymen. It is not recorded how many brave Mongols were under General Chang-Hsi at Taka Isle ; but as soon as the tempest had passed over, the Japanese went off to clear out the remnant of the Mongols who had landed at the numerous isles scattered in the Sea of Ghenkai. At Taka Isle* a sanguinary battle took place between the wrecked force and a Japanese band

* Marco Polo's description of Kublai's expedition to Japan, and of its failure: "Cublay (Kublai), the great Kaan, who now reigneth, having heard much of the immense wealth that was in this island, formed a plan to get it. For this purpose he sent two of his barons with a great navy, and a great force of horse and foot. These barons were able and valiant men, one of them called Abacan, and the other Vonsainchin, and they weighed with all their company from the ports of Zayton and Kinsay, and put out to sea. They sailed until they reached the island aforesaid, and there they landed, and occupied the open country and the villages, but did not succeed in getting possession of any city or castle. And so a disaster befel them, as I shall now relate.

"You must know that there was much ill-will between those two barons, so that one would do nothing to help the other. And it came to pass that there arose a north wind, which blew with great fury, and caused great damage along the coasts of that island, for its harbours were few. It blew so hard that the Great Kaan's fleet could not stand against it. And when the chiefs saw that, they came to the conclusion that if the ships remained where they were, the whole navy would perish. So they all got on board and made sail to leave the country. But when they had gone about four miles they came to a small island, on which they were driven ashore in



THE PRAYER IS HEARD AND THE DIVINE TEMPEST BLOWS.

of 5,000 strong on a flotilla of 500 boats. General Chang-Hsi is said to have fought so desperately that more than 500 Mongols fell under his standard, after having slain a large number on the Japanese side. As soon as the brave Mongol had died a valiant death with his forlorn hope, the remnant, about 1,500 in number, surrendered, all of whom were transported to Kiushu, where the Japanese enslaved almost all of them, save only three, who were particularly allowed to return to Kublai's court to tell him how his great armada

spite of all they could do, and a great part of the fleet was wrecked and a great multitude of the force perished, so that there escaped only some 30,000 men, who took refuge on this island.

"These held themselves for dead men, for they were without food, and knew not what to do, and they were in great despair when they saw that such of the ships as had escaped the storm were making full sail for their own country, without the slightest sign of turning back to help them. And this was because of the bitter hatred between the two barons in command of the force; for the baron who escaped never showed the slightest desire to return to his colleague, who was left upon the island in the way you have heard. He did nothing of the kind, however, but made straight for home. And you must know that the island to which the soldiers had escaped was uninhabited; there was not a creature upon it but themselves."—"The Travels of Marco Polo," by H. Yule.

With regard to the number of the survivors from the wreck, the "Tong-Koku-Tong-Kam" tells that about 100,000 out of the Yuen army never returned, and nearly 70,000 out of the Korean army.

In the biography of Ata-hai it is said that those who perished were seven-tenths or eight-tenths of the total number. Some books say differently, but the above number or proportion seems very near to the truth.

would never return, how Han-wen-hu, the coward admiral, had fled north, and how General Chang-Hsi had fought to the last, making even the Japanese astonished at his bravery.

The three lucky men safely arrived at Kublai's court, and the real state of things was precisely related, disclosing every false report which had been made by the wily admiral Han-wen-hu. The mills of God grind slowly but surely. The great Khan dismissed his unfaithful servant and all his followers from their offices and executed them according to his martial law. But the glorious name of General Chang-Hsi was not only honoured by his countrymen, but his fame was also retained even in his enemy's records.

But now let us see how Kublai Khan, who had lost his invincible armada in a single night, continued to pursue his cherished ambition and how the island empire, which by the grace of Heaven had won such an unqualified victory with clean hands, still preserved her fame and honour inviolate.

## CHAPTER X

KUBLAI'S PROJECT FOR THE THIRD INVASION—THE JAPANESE ATTITUDE TOWARDS THEIR NATIONAL PERIL

THOUGH his expedition had twice failed, the soaring spirit of Kublai Khan could never resign itself to failure. No one in his court could withstand his great aspiration; so the ambitious monarch proceeded to organise another campaign against Japan on a larger scale than ever. But in course of time public signs of disapproval of his insensibility towards the national welfare came into existence. A local prefect of China wrote an earnest petition, saying that glory in war depended not on the odds and the power of arms, but mainly upon the unity of public opinion behind the war; that the unity of his Majesty's subjects was now greatly weakened by the levies and taxations; hence his Majesty must firstly lighten their burden, foster the public weal, and create an impregnable strength within and without. This petition was

followed by many others, one of which, written by another prefect of Southern China, stated: "The dwarfs should be punished and never be overlooked, but rate them not too lightly. We do not dread a venomous viper the less because it is so small and weak." Some others advised him that Japan was not worth having, and compared her value with the cost of his army and navy.

But none the less, Kublai remained resolved to destroy the arrogant Japanese, who had paid him an ignominious compliment by sending three Mongols * instead of doing him homage. Even though his prefects spoke perfect truth, the monarch remained quite indifferent.

> "So spake the fiend; and with necessity,
> The tyrant's plea excused his devilish deeds."

He commenced military preparations again in the year of 1282; Korea and China were once more the victims of the tyrant's ambition, with his levies of soldiers, ships and foodstuffs. By

* The Mongols who were left upon the Taka Isle were totally defeated by the Japanese army; 30,000 of them were made prisoners and conducted to Hakata, and then put to death. Grace was extended to only three men, who were sent to China with the intelligence of the fate of the army. Their names were Wu-chang, Mo-ching and Wu-wan. (The Japanese section in the "Yuen-Shi.")

the spring of 1283 a formidable army was organised of Tartars, Chinese and Koreans, more than 670 vessels were added to his standing navy, and about 5,000,000 bushels of rice were obtained from the vast fields between the Yang-tze and the Wei. A-ta-hai being commissioned as commander-in-chief of the vast expeditionary force, great military drills took place near the north of the Korean peninsula. But continuous oppression was producing a reaction. So civil wars became inevitable and compelled Kublai to look nearer home.

Just before A-ta-hai advanced at the head of the expeditionary force, a great number of freebooters arose on the southern coast of China, near the Yang-tze. In swarms the furious rioters overran the country. The big commercial ports like Kiang-nan, Chikiang, and Fukien, from which Kublai had levied ships and provisions, were the base of the plague. Workmen in docks, and sailors in ships, deserted in crowds, and robbed on the highways or became pirates in Chinese waters. The bandits and pirates were easily able to join the standard of a rebel chief named Kaidu,* who had been struggling for

* See page 67.

two decades to win the headship of the Mongol empire. Express orders were sent to A-ta-hai from the court of Peking urgently commanding him to sail for Southern China to chastise the bandits, whose strength was very formidable.

While things ran thus on the continent, Japan was day and night strengthening her power of defence, so that whatever enemy might come, she might keep her land pure from the invaders' hand. Her good neighbour, the middle kingdom of China, was no more a friend; she was faced by a formidable fiend, the usurping dynasty of Kublai, under the name of "Yuen." Having such a wicked neighbour, Japan could no longer be a sleeping nation.* She was compelled to build castles against the invaders, to feed enormous armies for the coast defence.

* The civilisation of China under the dynasties "Tang" and "Sung," and their friendship to other nations, made Japan respect and love China; but the Mongols had driven out the latter dynasty, and the culture of the northern barbarians could never be appreciated. The only way in which Japan could receive their false friendship was with blood and iron, which would give them an idea of the greatness of her empire. China and her people were treated kindly by the Japanese even when they took part in Kublai's expedition, and the Sung subjects escaped death through the mercy of the Japanese authority, while almost all the Mongols and Koreans were put to death. (The Chinese annals state that the Japanese spared 10,000 or 12,000 of the Southern Chinese, whom they retained as slaves.)

Imperial mandates enjoining frugal living to the nation were sent round the empire, so as to save money for the national emergency, and willingly obeyed by the loyal subjects. Every proper means of national defence was executed by the Shikken Tokimune, whose orders were faithfully followed, and whose unrivalled valour and talents were admired by all.

But Hojo Tokimune seemed to be a divine gift to the empire of Japan; not long after the great national peril which the great hero was born to meet had gone, he paid his debt to Nature, in the year 1284. His son Tokisada succeeded to the great office of his father, and with every precaution the new administrator of the sacred empire followed in his father's footsteps.

Beyond the Chinese Sea, Kublai still lived; but his successive failures to invade Japan gradually undermined his security, which had depended on the subservience of his dependent states. Kaidu threatened the boundaries of the vast empire, and the new king of Korea began to reject every order from the Mongol court, the prestige of which had been greatly decreased owing to the disobedience of many states of the Mongol

confederacy. Kublai's ambition was still directed towards the island empire of the south,* until in 1284, the year of Tokimune's death, the tenacious monarch commissioned two monks to go to Japan to persuade her from a religious point of view. But the hazardous project of Kublai caused such strong discontent that the monks were thrown overboard by the Chinese sailors on their way to Japan.

In the same year a wise councillor of Kublai, named Liu-Hsen, dissuaded his master from his risky attempt of invading Japan on the eve of internal troubles, so that Kublai listened to the advice of his servant, who was the then president of the board of civil office, and decided to put off the campaign according to his advice.

* During the following years Kublai made energetic preparations towards repairing this defeat, and in A.D. 1283 he had, with the assistance of the Korean king, equipped a fresh fleet for this service; but he found greater difficulty in procuring sailors to man it. Several mutinies, which assumed alarming proportions, arose from the dislike generally prevailing to embark on this voyage, and Kublai's plans advanced very slowly towards realisation. At last, in A.D. 1286, after a sharp protest from the President of the Council, Liu-Hsen, Kublai gave orders for the abandonment of all further designs upon Japan.

From an extract from the letters of advice written by the president to Kublai, it will be shown into what grave difficulties the emperor's expedition had led his subjects. "Year after year your expeditionary forces are raised to conquer Japan; even the wounded are obliged to enlist themselves. The whole world is

## INSATIABLE AMBITION OF KUBLAI

Thirty years is not a long period in the history of old countries like China and Japan; but when we think of the meaning of what is written on the brief pages of history, with regard to the conflict between the Mongols and the Japanese, we come to regard the three decades of the "Yuen" period of Kublai's reign (1260—1293), and of the "Kamakura" age under the administration of Hojo Tokimune (1259—1284), as the touchstones of the two empires, one of which went down the path of decay and the other upward along the way of glory.

Even with the great power which Kublai possessed, the Mongols could not succeed in subduing Japan and one of his internal enemies, Kaidu, whose incessantly threatening attitude in the northern territory of the Mongol empire frequently checked Kublai's army. The death of Kublai naturally caused a serious change of his old political power. The successive kings of Korea had been welcome guests at the Mongol

dying with grief and apprehension. All classes of the people are compelled to lose their business and occupation. The poor leave their children helpless in order to live themselves, the rich sell all their property for the service of the war. Sorrow is added to sorrow day after day, etc."—Biography of Liu-Hsen in the "Yuen-Shi" (History of Yuen).

court, devoting themselves to hunting and all sorts of licentious pleasures, while their subjects had drained the cup of misery to the dregs owing to the incessant levies of taxation and services for the sake of Kublai's ambition. In addition, the raids of the Japanese freebooters on the coast put them into a still greater state of affliction. These things and the internal troubles led the Chang dynasty of Korea to fall for ever not long after the great monarch of Mongolia had left the world. What followed the death of Kublai in his vast empire was the dismemberment of more than four hundred states of China, which, although commenced by the rise of numerous bandits on the southern coast of the empire, was really caused by a universal movement of the oppressed Chinese, whose spirit of independence and desire to expel the Mongols had been fermenting into a new life during Kublai's reign. Further reasons were the abuse of taxation and levies on the Chinese by the Mongols, and the compulsory use of Mongol letters, which effected no mutual understanding between the conquerors and the conquered. Thus the gradual disunion of the Mongol confederacy gave an opportunity

to the Chinese, who under the name of "Ming" restored their former self-government in 1368.

Thus Kublai's great dream of the headship of the earth was dissipated in a short thirty years, during which time he was a bitter enemy of the empire of Japan; but from an entirely impartial point of view his unrivalled arms may be said to have made some contribution to the civilisation of Asiatic races and even to Europe. For he opened the roads of East and West, in consequence of which the scholars, soldiers, and merchants of Arabia, Persia, Italy and France flowed into Eastern Asia; and these artists and scholars, without any racial difference, were warmly welcomed by Kublai. Astronomy, mathematics, gunnery, and many other arts of Europe were brought in by them, and, on the other hand, the mariner's compass and the art of block printing, which were originally Chinese, were carried to Europe. Among those who came to the East was Marco Polo. He was perhaps the first man who introduced the name of Japan to the West; and his narrative of Japan to his great master of the East may possibly have been one of the strongest motives which led

the latter to attempt to conquer the island empire of Japan. But it is believed that what the noted Venetian wrote later in his book as to Gipang (Japan) was simply his imagination of Japan taken from an old Chinese fable on an "Atlantis," believed to be in a certain part of the Pacific.

Kublai's warlike character was probably greatly effeminated by his assimilation of the civilisation of China proper. His natural love of splendour, and his fruitless expeditions beyond sea, created enormous demands for money, and he shut his eyes to the character and methods of those whom he employed to raise it. This blind policy caused a great hatred towards the Chinese wherever the Mongols went to govern the people. The weak suffered from the tyrannical government and the strong were roused to an excess of indignation. And the only ones that neither suffered nor were oppressed even for a moment, but, on the contrary, crushed the enemy of mankind, were the Japanese, whose imperial line has never been broken to this day, whose land has kept its purity, and whose people have never tasted the bitter cup of tyranny. The following poems

will show how the Goliath of the Far East was conquered by the oriental David :—

"With never a rest they race to the south,
To the Orient's rim do they run,
By the berg and the floe of the Northland they go,
And away to the Isles of the Sun.

"With the froth on their lips they followed the ships,
Each striving to lead in the chase ;
Set loose by the hand of the king of their band,
They know but the rush of the race.

"They wail at the moon from the desolate dune,
Till the air has grown dim with their breath ;
From the treacherous bars they snarl at the stars,
And go down in a fight to the death.

"The craft haven-bound they all rally around,
And lap their lithe tongues in the gale ;
They pounce on each spar, on each swarthy old tar,
And seize the last shred of a sail.

"They grapple and bite in a keen mad delight,
As they feed on the bosom of grief,
And one steals away to a cove with his prey,
And one to the rocks of the reef.

"From dusk until dawn they are hurrying on,
With the four winds of heaven they flee,
From morn until eve they plunder and thieve—
The hungry, white wolves of the sea ! "

*H. Bashford, "The Wolves of the Sea."*

"God, who, casting wide,
Heaven's blue gates, stepped down,
On Takachiho's crest;
Bow and shafts in hand,
Over hill and stream
Trod, o'er crag and moor,
Heading warriors stanch,
Quelling savage folk;
Till his pillared hall
On Unebi's plain
He set up at last,
Unebi of Yamato.

"Offspring of that God,
Our Imperial Lords,
In unbroken line
Stand from age to age;
To that God our sires,
Service leal and true
Rendered with strong hearts,
Leaving for their sons
A mirror to all time.
Sons, the ancestral name
Lose not from your hearts;
Sons, Otomo's fame
Cherish by brave deeds.

"In the age divine
Otomo's earliest sire,
Okomenushi hight,
Loyal service wrought.
If at sea he served,
To the waves his corpse,
If on shore he served,

To the moor his bones,
Would he gladly fling
For the sovereign's sake.
You, his sons, to whom
He bequeathed his name,
His heroic name;
Guard it by your deeds,
By your loyal deeds,
Make it loved of men.
Bow and shaft in hand,
Blade and sword in belt,
Gladly hold the charge;
Guarding stand at morn,
Guarding stand at eve."

*A Japanese poem, translated by Capt. F. Brinkley.*

## CHAPTER XI

### THE MONGOL ARMADA COMPARED WITH THE SPANISH ARMADA

WHEN we compare the story of Kublai's attempted invasion aforesaid with that of the Spanish Armada, a strong similarity appears in all the details of both stories (excepting only the date and the execution of the ambassadors), as they are told from the first conception of the ideas of the invasions down to the final catastrophes in which both ended. Tokimune was not like Elizabeth, legitimately the supreme ruler of his country, but he was like her in all the individual characteristics that could be common to persons of opposite sex. Both Philip of Spain and Kublai Khan equipped what each thought an invincible armada to exterminate a nest of insolent pirates, and bring to their feet an island country of infinitely inferior resources to their own. In both cases the resolution, skill, and valour of the defenders might perhaps have

failed had not the forces of Nature come at an opportune moment to their assistance, and in both the disaster which fell upon the invaders was wholesale and complete. Let us now compare the detailed accounts.

"In the year 1556 Philip II. of Spain became, by the abdication of his father Charles V., the most powerful prince in Europe, having under his sway Spain, the two Sicilies, the Milanese, the Low Countries, Franche Comté, Mexico and Peru, with the best disciplined and officered army of the age. The main object of his policy was to concentrate all power in himself, and to this end he laboured to destroy everything. He possessed great abilities, but little political wisdom, and he engaged in so many vast enterprises at once as to overtask his resources without leading to any profitable result, and in spite of the vastness of his dominion, his treasury was often empty."

The Tartars' territory and their forces were greatly aggrandised by Kublai's ascension to the Great Khanship of the Tartars. From the mouth of the Danube to the Sea of Japan, the whole breadth of Tartary was about one hundred and ten degrees, which, in that parallel, are

equal to more than five thousand miles. The latitude of these extensive deserts was almost from the fortieth degree, which touches the great wall of China. Thence we may securely advance above a thousand miles to the north, till our progress is stopped by the excessive cold of Siberia. Seated upon the throne of such a great empire, Kublai found his ancestral capital of Karakolm no longer satisfactory for the exercise of his boundless ambition. He could no longer confine himself to his simple abode in Northern Asia; and he removed his residence to Peking, on the site of which he established a magnificent palace, the splendour of which is well known in the world both through the famous work of Marco Polo and that of Coleridge :—

"In Xanadu did Kubla Khan
A stately pleasure dome decree,
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.

"So twice five miles of fertile ground
With walls and towers were girdled round;
And there were gardens, bright with sinuous rills,
Where blossomed many an incense-bearing tree;
And here were forests, ancient as the hills,
Enfolding sunny spots of greenery."

But his incessant want of money to satisfy his

inclination for glory obliged him to follow a blind policy of raising a most disgraceful tribute, which violated the sacred feelings of humanity and Nature ; and it resulted in his numerous invasions of his neighbours. The more he raised his army, the more expenditure became necessary.

" Philip sought to bring England under his suzerain power through the crafty means of a political marriage with the English queen ; but Elizabeth, who inherited physical strength, resolution, energy, hauteur, and a fiery temper, was herself too well versed in the arts of dissimulation to be snared by such evident pretence as Philip wrote to her."

Kublai Khan sent six envoys at different times to Japan, and he believed she would be subdued merely by his bluff, until his ambassadors were executed by Shikken Tokimune, whose haughty mind, full of patriotic pride, honour, valour, justice, and firm resolution, far surpassed that of Kublai.

" It is probable Elizabeth had persuaded herself that the preparations in Spain were simply a threat, which, however, any aggressive action of hers might convert into reality."

That Tokimune had given no reply even to

the messages of Kublai Khan, shows how greatly he despised the wicked diplomacy of the Tartar chief, and how confident he was in opposing Kublai's policy. Firstly, he might have thought the Mongol letter but a menace; if not, he had a firm belief that the Japanese nature is one which never hesitates to make sacrifices in times of national emergency.

"All the available forces of Philip's vast empire were collected in the grand fleet. In England, as elsewhere, there prevailed an exalted opinion of Spanish power and of Spanish prowess. The prestige of Spanish arms stood high, and may be fairly compared with that of the Grand Monarque before Blenheim or of Napoleon after Austerlitz and Jena."

Kublai was now thoroughly roused, as he well might be, and he determined to make the audacious islanders, the breeders of pirates and the breakers of the Mongol prestige, pay the penalty of their misdeeds. For the second invasion he spent years in preparing a huge armada of more than 3,500 vessels, and raised an invincible army of more than 100,000, composed of the Mongol regulars, the allied tribes, and Korean auxiliaries. This was indeed a formidable force.

"It was in the summer of 1587 that the Spanish Armada was due to sail for the English Channel; yet the danger was so great, the number of sick so large, the season getting so advanced, that a council of war urgently recommended postponing the expedition till the next year. The king's order was, however, imperative, and the fleet finally sailed from Corunna on July 12th. Just at this time Admiral Santa Crux, a man of reputation and experience, died, and the Duke of Medina Sidonia took his place. On sailing, Mount's Bay had been given out as the rendezvous in case of separation. In crossing the Bay of Biscay the armada experienced bad weather and became a great deal scattered."

In the sixth month of the year 1281, the great Mongol armada, with the invincible army on board, set sail for Japan, from the Yang-tse-Kiang of China. On its starting, the admiral, A-la-kan, was carried off by sickness, and the vice-admiral, A-ta-hai, replaced him in his office, and the fleet moved on. Hirato Isle of Japan had been given as the rendezvous, with the auxiliary armada from the Korean coast. On their way to the high sea all sorts of vexatious

delays, owing to the advancing season and bad weather, occurred; disease weakened the spirit of the troops, and the gale caused great damage to the fleet.

"The Spanish ships were so huge that the ocean groaned beneath their weight; so lofty that they resembled rather castles or fortresses; so numerous that the sea was invisible—the spectator thought he beheld a populous town. Near the rendezvous, whilst waiting for the fleet to collect, the flagship hoisted the royal standard at the fore, and at the main a sacred flag, showing a crucifix between the figures of our Lady and St. Mary Magdalena."

The tasselled prows and fluted sails of the huge Mongol ships greeted the straining eyes of the watchers on the hills of Kiushu. From both mastheads they flew the triangular red dragon flag with many tails. Most imposing of all were their lofty carved sterns. These numerous ships whitened the sea as the snowy herons whiten the islands of Lake Biwa.

"They were seen from Lizard point, and the English beacons had flared their alarm all along the coast. The armada was disposed in the form of a crescent, stretching seven miles from the

one horn to the other. The Spanish admiral, instead of going to the coast of Flanders to take in the troops stationed there, resolved to sail direct to Plymouth, and destroy the shipping in the harbour. But Howard slipped out of Plymouth Sound, and hung with the wind upon his rear. He refused to come to close quarters, but attacked the Spaniards at a distance, pouring broadsides into them with admirable dexterity, and escaping at will in his swift and easily handled vessels out of the range of the Spanish shot. Galleon after galleon was sunk, boarded, or driven on shore, and the feathers of the Spaniard were plucked one by one.

"As the armada advanced up the Channel, the English still followed and harassed its rear, and the running fire continued throughout the week, until the Spaniards took shelter in the port of Calais. At midnight Howard sent eight of his smaller vessels as fireships, filled with combustible materials, and ablaze, into the midst of the enemy. The Spaniards in panic cut their cables and stood out to sea, but the English ships pursued closely, and came up with them at dawn off Gravelines. Broadside after broadside the English poured into the towering ships

of the armada; the engagement was hot, and though the English did not succeed in taking any of the Spaniards, they destroyed some of them. At the close of six hours' fighting they found their best ships shattered to pieces and drifting with a north-west wind upon the sand banks of Holland. More than 4,000 men had fallen, while on the English side not a hundred men had been killed, and not a ship had been taken. The Spanish admiral in despair called a hasty council of war, in which it was resolved that as their ammunition had begun to fail, as their fleet had received great damage, and as the Duke of Parma had refused to venture his army under their protection, they should return to Spain by sailing round the Orkneys, the wind being contrary to their passage directly back."

In the first Mongol invasion of October, 1275, the armada in which the three-winged army of Kublai embarked amounted to nine hundred vessels. Exhibiting hundreds of corpses of the slaughtered natives at their tasselled prows, the fleet cast anchor off Chikuzen coast, covering the total area of the Ghenkai Sea. After more than ten hours' engagement hotly contested between the invaders and the defenders, upon

the long coast of the region, the Mongols found their ammunition running short, a great many of their troops lost, and at last, one of their most distinguished generals seriously wounded. They then called back their force on the land into their ships by night, and expected to try a strong attack the next day with a new force. Shoni-Kakuye,, at dead of night, sent fifty fireships together with two hundred and fifty boats full of the intrepid Kiushu knights, by which, and also by a sudden storm, about one third of the armada were burnt, damaged, and wrecked off the adjacent isles ; but no Japanese boat was injured because of their facility in handling their small open boats. In the morning the Japanese flotilla went in energetic pursuit of the surviving Mongols, until the broken armada ran into the nearest port of Korea, near the mouth of which a hot attack by the Japanese is said to have been so severe that nearly a hundred ships of the Mongols were sunk, and only two hundred returned to Korea. Had the Mongols not had the timid generals, Yu-Pok-Hyong and Hung-Tsa-Kiu, they would have succeeded in the night raid insisted on by General Hol-Ton, in their war council. Also, in the second invasion,

the Mongols would have inflicted great losses on the Japanese, if General Han-wen-hu had been as bold as General Chang-Hsi.

"The summer of 1588 was marked by a succession of gales of unprecedented violence. The damaged and weakened Spanish ships, which were from the first greatly undermanned, were unable to contend with the storms. Nineteen of them are known to have been wrecked on the coasts of Scotland and Ireland. The crews that fell into the hands of the English officers in Ireland were put to the sword. Many more of them disappeared at sea. Of the total number of the vessels originally collected for the invasion of England one half, if not more, perished, and the crews of those which escaped were terribly diminished by scurvy and starvation. The seamen, as well as the soldiers who survived, were so overcome with hardships and fatigue, and so dispirited by their discomfiture, that they filled all Spain with accounts of the desperate valour of the English, and of the tempestuous violence of that ocean by which they were surrounded."

Previous to the Mongol invasions, Japan had greatly suffered from such numerous calamities

of Nature that they made the religious people fear that they were evil signs of some danger coming to the nation. The change of the seasons began early, and Providence brought the violent tempest, which burst upon the Mongol armada, contrary to their expectation after their survey of the usual weather near the Sea of Japan. The motive of Han-wen-hu, who fled to Korea with the remnant of his force, might not only be his cowardice, but also the great dispiritedness of his crews and soldiers. The fact that General Chang-Hsi threw seventy horses overboard shows how he was short of ships, how those who wished to return were overflowing the decks, and also, in consequence, how they were in danger of hunger from their foodstuffs running short. Those who were wrecked on the Isle of Taka and bravely determined to resist the Japanese force were almost all killed or enslaved by the latter, except the three released from execution, provided they should go to Kublai and tell him how brave a nation the Japanese was, and what terrible storms always protected the land of Japan.

" In forming a lower estimate of the Spaniards the English sailors were almost alone, but their

experience was exceptional. For the last twenty years they had been, in their irregular way, fighting the Spaniards on every sea where they were to be met, and had come to the conclusion that, whatever the Spaniard might be ashore, afloat he was but a poor creature. The experiences of Drake, Hawkins, Frobisher, and scores of others had proved that, even with great apparent odds in their favour, the Spaniards were not invincible."

The Mongols, not speaking of the Chinese and Koreans, were mostly unacquainted with boats or with sea fighting, and even a narrow tideway daunted them.* One example shows the fact: the Mongols had previously swept southward to the Korean capital, when the craven king fled to the island of Kang-Wha, in the mouth of the Han river, and was there able to defy the invaders, for it is a curious fact, and

* "Kublai one day made choice of a young lady whom he considered to be a fit and proper person as a wife of Arghun Khan, his great-nephew in Persia, who was a widower. Kublai found it very difficult when the question came of her journey to Persia, which was to be made by sea, for the Mongol officials, unaccustomed to the sea, shrank from the undertaking."—"China," by Prof. Douglas, page 36.

"The Mongols had to confess on the sea a superior in a race of free-born islanders, inferior in numbers, and also in the science and machinery of war."—"The History of China," by D. C. Boulger.

one well worth noting, that though that island is separated from the mainland only by an estuary half a mile wide, the Mongols never succeeded in crossing it. As to the Chinese and the Koreans, the Japanese were never behind them as mariners, though the latter's government had been prohibiting marine undertakings. Even in the second century the Japanese had had a brave queen called Jingo-Kogo, who went to chastise Korea, and her descendants had been fighting either with the Chinese or the Koreans at sea since the fifth century, some as freebooters, others as private merchants, the former being a continued plague on the Chinese and the Korean shores.

" What English sailors thought of the Spanish ships may be judged from a letter written by Fenner, who was with Drake when he burnt the shipping at Cadiz. ' Twelve of her Majesty's ships,' he said, ' were a match for all the galleys in the king of Spain's dominions.' "

What Japanese sailors thought of the Mongol ships may be judged from the two facts: one, that some of their marauders went into a Korean port from Quelpart Isle, which they occupied, and burnt numerous ships ready for the Mongol invasion of Japan; the other fact is the manner

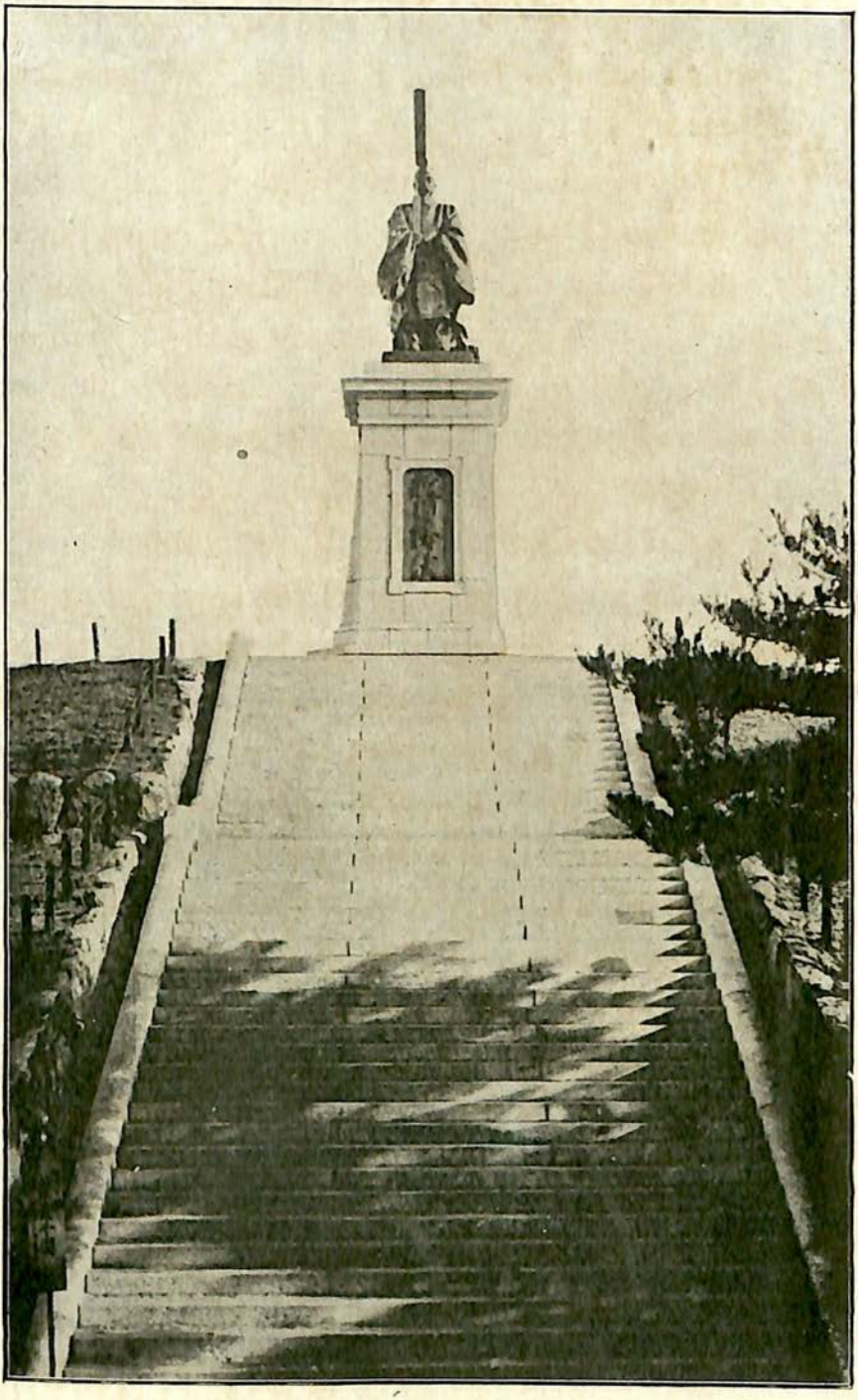
in which Kusano-Jiro or Kono-Michiari attacked the enemy's ship.

"The repulse of the great Spanish fleet was an event of the first historical importance. It marked the final failure of King Philip II. of Spain to establish the supremacy of the Hapsburg dynasty, and of the Church of Rome, which he considered as being in a peculiar sense his charge in Europe."

The defeat of the Mongol armada caused the fall of the Mongol prestige as the suzerain power in Asia, and effecting the gradual decay of the Yuen dynasty, it became the first condition of the rise of the Japanese power.

"So the English queen struck a medal bearing the inscription: 'Afflavit Deus et dissipati sunt' —God blew, and they were scattered."

So the Japanese emperor solemnly sent his messenger to the shrine of Ise, and thanked his ancestral deities that his prayer had been heard. The Japanese later built a lofty monument, seventy-one feet high, on the shore of Chikuzen, to commemorate the bright day of their country. Under the bronze statue of the emperor, one will find the inscription engraved: "Tekikoku Kofuku su"—The enemy surrendered, and was subdued.



THE GHENKŌ MEMORIAL.

The Statue of Emperor Kameyama is on the top, and the words "Tekikoku Kofuku su" (the Enemy surrendered, and was subdued), are seen in the front.

## CHAPTER XII

### THE JAPANESE AFTER THE MONGOL INVASION

THE Mongol invasion of Japan was so great a menace to the Japanese that, had they not been able stubbornly to defy the enemy until Nature came to help them, their honour and fame as an independent nation would have been demolished by the brutal barbarians of the north, and the whole nation would have been obliged to put up with the cruel treatment of the Mongol court, as the Koryu people had long done, or more probably there would have been no more a Yamato race existing in this world, for they, men, women and children, would have fought with the invaders to the last drop of their blood.

But he who can overcome every hardship in his life is able to survive. So the existence and the happiness of a nation is principally to be secured by its exertions in the face of danger, through overcoming which it rises. In this

sense the Mongol invasion was a good touch-stone for the trial of the Japanese power, and at the same time a blazing signal to arouse the nation's heart, which on account of their hitherto peaceful life had long been sluggish. Let us tell how the Japanese spirit was animated, and how that resulted in Japan's expansion of to-day.

During the interval of 261 years—A.D. 1281 to 1542—that separated the great Mongol invasion of Japan from the establishment of contact between the latter and Europe, we find there a great age of the Japanese awakenment, and this outburst of activity will be well illustrated by the spirit of the Japanese adventurers, counterparts of the Drakes and Hawkinses then prevalent throughout the Occident.

"Wonu's raid," * as the Chinese called it, was indeed the expedition of numbers of the Japanese buccaneers, who, being impatient in their spirit of revenge, bravery, and wealth-making, set off to the high seas and for the continental coast.

As to the study and the classification of the

* "Wo" means, in Chinese, dwarfs, a term given contemptuously to the Japanese. "Nu" means a slave and a scoundrel.

motives, actions, and results of "Wonu," the Japanese raids, we are so interested in them that we intend to write a special work on them. But, in connection with the Mongol invasion of Japan, and in order to conclude this story fitly, we may now go on to sketch the bravery of the Japanese in the period from the thirteenth century to the fifteenth.

Japan after the Mongol invasion became a land full of war spirit and discontent. Not only the martial spirit due to the Mongol raids, but the perpetual domestic combats also helped to animate the national soul. Those who took part in the battles with the Mongols had to be rewarded. Among them were not only the soldiers who actually shed their blood, but the priests and monks who had prayed, and thought "the victory" over the Mongols was nothing but divine. Owing to their large numbers, it was quite impossible to reward all who had helped in the great victory.

Although rich prizes fell to the shares of the leaders, the ordinary Samurai gained little. His pay was scanty, his prospect of promotion limited, and it may well be that he sometimes turned with loathing from the constant necessity

of bathing his hands in the blood of his own countrymen; and beyond this he was attracted by adventure over the sea from which the great enemy came, and beyond which lay a happy land full of the riches of Nature.

> "The sea! the sea! the open sea!
> The blue, the fresh, the ever free."

This was the voice of the rising spirit of the Japanese. Not only did they waylay the merchant ships on the high seas, but land piracy also became a favourite occupation. They regarded the littoral provinces of China and Korea as fair fields for raid and foray. These adventurers, whose fiercely aggressive temper was kindled, or, at any rate, fanned into active flame, by the Mongol assaults, made frequent descents upon the coasts of Korea and of China.

Taking advantage of the domestic struggles, thousands of smuggling vessels used to sail westward or northward for China or Korea.

Therefore, the merchantmen had to prepare armour on board and to defend themselves from the sea robbers; in consequence of this, adventurous merchantmen were frequently refused leave by the Chinese and Korean authorities to

enter the ports and to land, on the ground that the ship contained armaments. But the Chinese or the Koreans looked upon the merchantmen and the pirate ships as the same thing. Hence, even some Japanese historians thought "Wonu's," or Japanese pirates' raid on the Chinese and Korean coast was in reality a dwarf raid. "Wonu" itself is said to have arisen when there was some discord between the Chinese and Japanese tradesmen in the coasting trade.

Therefore, the so-called "Wonu" includes both the pirates and merchants from the dwarfs'-land, and, in a strict sense, the motive of their raids was the "discord aroused by bands of Japanese adventurers," whose purpose was trade with the natives of the Asiatic coast.

At any rate, the violent deeds of the Japanese freebooters must have been a constant terror to the Southern Chinese as well as to the Koreans, so that it had become one of the motives of Kublai's expedition.

And from the end of the thirteenth century to the middle part of the fourteenth, the annals of China witness to more than twenty-four raids, and those of Korea to thirty-four. The number

of the Korean vessels burnt or captured by the Japanese amount to 650, and nearly forty-five different towns suffered from these raids. The reason why so many Korean vessels became victims of the Japanese pirates is chiefly that Korea in the thirteenth century had a large navy—partly because she had abundant supply of building materials, partly because her geographical condition was suitable for ship-building; and as they had such a great number of vessels and armoured ships, they encountered the Japanese and defied them at sea.

In contrast to this, China principally defied the Japanese by the numbers of fortresses built along her shores. Fortresses and signal towers, about forty in number, were built and constructed in Shantung peninsula, and fifty-nine castles were erected along the coast of South China, where two hundred guardships were always floating on the sea of Kantung and about a hundred off the coast of Fukien. No one can doubt that it was a formidable menace that caused these numerous defences along the vast coast of China.

Though we cannot assume that the suspension of the second Mongol assault on Japan was

caused only by the local disturbances instigated by these, it is safe to say that the terrible conduct of the Japanese freebooters did, more or less, remotely become the cause of the suspension.

Some historians suggest that the defeat of Kublai's armadas was succeeded by an interval of comparative quiescence, partly because the Japanese appreciated the might of which such formidable efforts were an evidence, and partly because their seagoing capacities still remained comparatively undeveloped. The Japanese, however, had neither forgotten nor forgiven the unprovoked invasion of their country by Kublai Khan. It had become with them a traditional justification for any attack they might feel disposed to organise against the Chinese mainland.

It was only two years after the Mongol assault of 1276 that Nobutoki Takeda, the chieftain of Iki province, and Shoni-Tsunesuke made a precipitate descent upon the isthmus of Korea; three years later than this event the people in Western Japan assaulted Koje harbour. Eleven years after the Mongol assault of 1281 four Japanese merchant ships entered a Chinese port, where, it being disclosed that their cargoes

consisted of armour, they were strictly refused by the authorities permission to land.

These facts show that, although the adventurers never minded the inferiority of their ships, and dared to make frequent voyages as pirates or as traders, the object of these adventures seemed to have been very rarely realised, because of the strong defence on the Chinese and Korean side.*

But from the middle of the fourteenth century it became a species of military pastime in Japan to fit out a little fleet of war boats and make a descent upon the coast of China or Korea. The annals of the sufferers show that what the Norsemen were to Europe in early ages, and the English to Spanish America in times contemporary with these, the Japanese now were to China. They made descents upon the Shantung promontory, and carried their raids far inland, looting and destroying villages and towns, and then marching back leisurely to the coast, where they shipped their booty and

* It is said by the Japanese naval authorities that Korea had a splendid navy at this time. An armoüred ship, the forerunner of the modern armoured battleship, was already used by the Korean navy, and probably the origin of the modern battleship is to be found in the Korean navy.

sailed away when the wind suited. They repeated these outrages year after year, on an increasing scale, until the provinces of Fukien, Chikiang, Kiangsu, and Shantung, which littoral regions extended over three degrees of latitude, were almost wholly overrun by the fierce freebooters. It is related in Chinese history that the commonest topics of conversation in that unhappy era were the descent of the Japanese on the dominions of the middle kingdom, the vessels taken by them, the towns pillaged and sacked, and the provinces ravaged. They were the "Sovereigns of the Sea," and although forty-nine fortresses were erected by the much harassed Chinese people along the eastern coast, and although one man out of every four of the seaboard population was enrolled in a coast-guard army, the raiders made nothing of such obstacles.

The Japanese pirates, it should be remembered, were not backed by any reserve of national force; they were private marauders, men, soldiers of fortune, without even the open countenance or support of a feudal chieftain, though undoubtedly their enterprises were often undertaken in the secret interests of some local magnate.

"I am a robber by the same
Right that you are a conqueror.
The only difference between us
Is, that I have but a few men,
And can do but little mischief,
While you have a large army,
And can do a great deal."
*Peter Parling's "Universal History."*

A Chinese historian, describes the Japanese as "intrepid, inured to fatigue, despising life, and knowing well how to face death; although inferior in number, a hundred of them would blush to flee before a *thousand foreigners*, and, if they did, they would not dare to return to their country." Sentiments such as these, which are instilled into them from their earliest childhood, render them terrible in battle.

While the diplomatic relations between China and Korea and Japan were interrupted greatly by these buccaneers' ravages, peaceful private intercourse continued between the genuine traders on both sides.

Both nations, by natural disposition, were keen in the pursuit of trade, and a very considerable commerce had sprung up between them. But this was carried on by smuggling, as all articles were contraband save those imported by the

tribute embassy once in ten years. The Japanese traders landed their goods on some of the islands off the coast, where the Chinese merchants met them for purpose of trade; and the profits must have been very considerable, as the average value of a ship's cargo amounted to 1,000 gold taels. But although they derived many advantages from this traffic, the Chinese appear to have desired to acquire the monopoly of its benefits, and they were not always either fair or prudent in their business transactions with the foreigners. A flagrant act of injustice was the immediate cause of the troubles which arose towards the close of the Ming dynasty, and which continued under many of its successors; and it served to extenuate the unfriendly conduct of the Japanese during previous years.

As it has already been mentioned, the "Wonu" pirates were classified into two kinds: one, "genuine raiders" and the other "mercantile raiders". The enterprises of the former are pure piracy; those of the latter spring from commercial discord. The refusal of a Chinese merchant to give a Japanese the goods for which he had paid provoked the indignation of the islanders, who

fitted out vessels to exact reparation for this breach of faith. In such a case a genuine Wonu's raid occurred.

In 1552 they effected a landing in Chikiang, pillaged the country round Taichou, and maintained themselves in a fortified position for twelve months against all the attacks of the Chinese. They were ill-advised to attempt so obstinate a stand in face of the overwhelming odds that could be brought against them, and they paid the penalty of their foolhardiness by being exterminated. This reverse, if it can be called one, seeing that only a few men perished after inflicting vast loss on the Chinese, did not deter other Japanese from undertaking similar adventures; and at the very time when the mariners of England were trying to win the supremacy of the seas in the school of Hawkins and Drake, another race of islanders, of whom England is now a most intimate ally, was gaining the same celebrity in the Far East.

In 1563–4 the piratical bands, who had frequently infested the coast and estuaries of China, were unusually strong and united under the leadership of a chief named Hamaguchi; and how considerable their power was may be

inferred from the fact that they could place one hundred warships in line of battle. In face of their flotilla the local garrisons were helpless. The Japanese formed a temporary alliance with them, and in both the years mentioned they jointly made a descent in force on the coast. At first they carried everything before them, but when it came to serious fighting the Japanese found that the valour of their confederates speedily evaporated. The Chinese collected a large army, and attacked the invaders with resolution. Their commander, Tsikikwang, showed considerable talent, and the Japanese were driven back to their ships with loss. The pirates also suffered, and their power did not soon recover from the rude shock inflicted by Tsikikwang's activity.

Beyond the sea the Japanese had reached a point of some material prosperity and considerable national greatness; and their growing activity had found an outlet in adventures against the Chinese mainland, which have already been mentioned.

## CHAPTER XIII

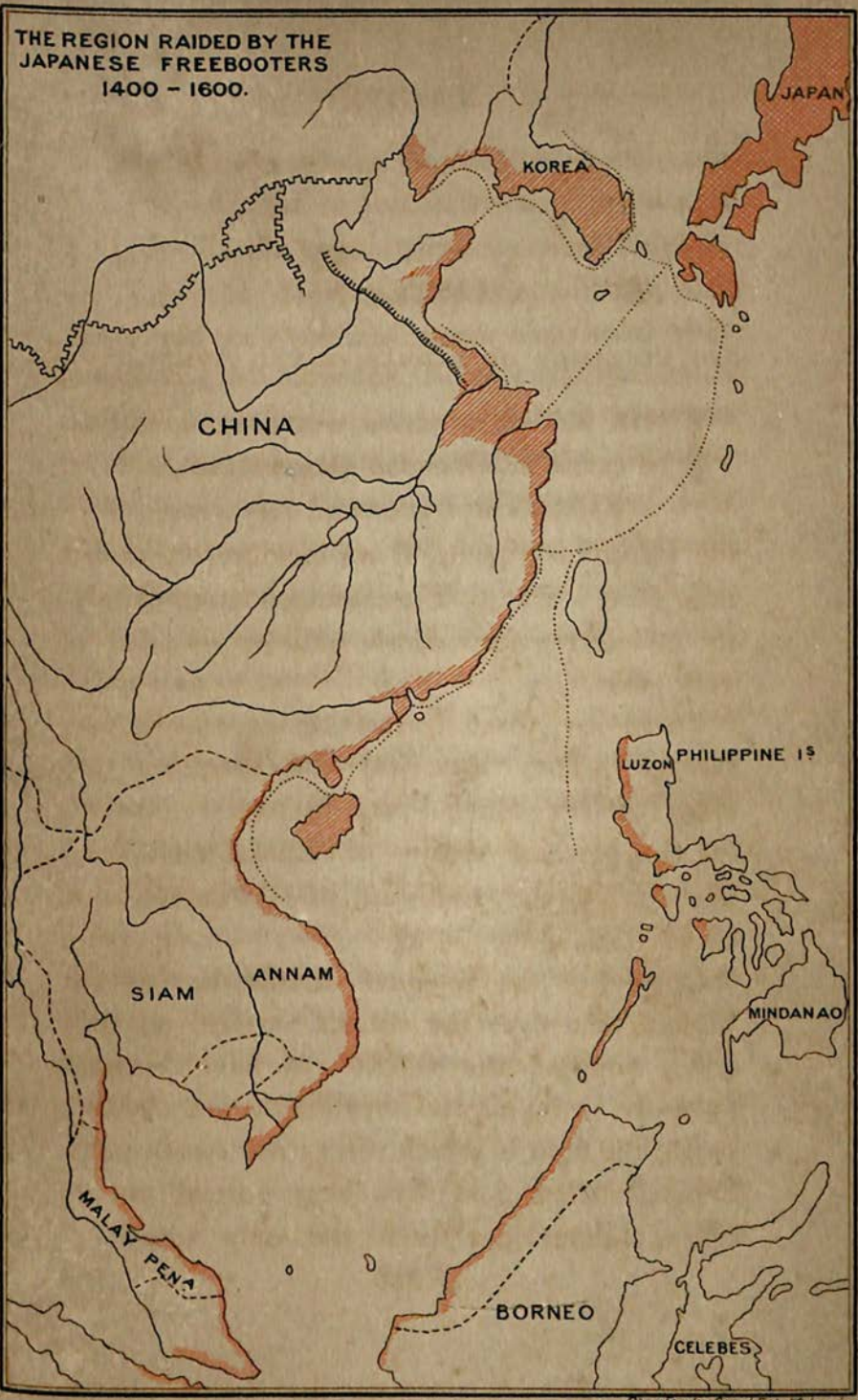
### THE COLLISION OF BARBARISM AND CIVILISATION

THE Mongol invasion was nothing but an event which ended very unfavourably to Kublai's aspiration and very propitiously for Tokimune's plans, if we look merely at the bare facts. But if it is examined more closely, its underlying importance will be revealed as very great.

There are three interesting aspects to the struggle. They are: (1) The evolution and clash of the Mongol and Japanese powers; (2) the personal rivalry of Kublai and Tokimune; (3) the Collision of Barbarism and Civilisation.

Observing the unequal distribution of the human race over the earth's surface, we may either suppose the Creator to have behaved absurdly, or we may be impelled to seek a hidden truth, the light of which will satisfy our instinct.

Since Adam and Eve were turned out of Eden, labour has been the only means of




Stanford's Geog! Estab!, London.

London : Smith, Elder & Co.

satisfying our wants, and the phrase "The better quality, either mental or physical, survives" has become a universal rule. And for a proof of the powers of survival, war has long been an inevitable means. We can easily suppose a tribe living in the seclusion of a mountain naturally seeking after a dwelling-place of a more pleasant, happy and comfortable nature. Many races and tribes, therefore, have come down southward, and the war between the southerners and the northerners has been unavoidable; and the natural movement or the emigration of races and tribes must be said to be justifiable in so far as they did not deprive others of an acquired peace. But the question which was the first occupant or which was the right owner is traceable no further than the limit of our human history.

Even a war in its widest sense is justified by the said reason; much more a defensive war. War is not, therefore, necessarily bad itself in its widest sense; yet there remains room for discussion as to the conduct of war. History shows that the nature of war methods has greatly developed in modern civilised times upon the basis of humanity, and we can believe that

the cruelties of war will be lessened as human faculties expand. Moreover, in a later stage of progress we may satisfy our wants without armies altogether. But no one can expect, in the present state of the world, the extinction of the human instinct for seeking happiness, and consequently, the war of emigration becoming extinct. Unless human nature be recreated or the human race redistributed, war with the object of seeking equality seems inevitable for the present. As no element of the universe can be still without a balance, equilibrium of the world powers is the only means of securing peace. War for the balance of power is, therefore, a necessary means of attaining peace, and it is a sad truth that the armed nation is the just nation, and that we are obliged to acquire peace by force.

It is a more deplorable fact that in spite of the wonderful progress of material civilisation, war alone has not sustained any radical change, but as always results in death, which is the saddest matter to most people of the world; that national independence must be protected with arms in order that social justice may follow its free development, and that this is only possible to the nation of military discipline and valour;

that no nation possessing virtue alone is able to buy peace. The historical event of the Mongol invasion of Japan is, however, an important precedent which proves the grand truth of the human world, that is to say: "force is not everything."

The Mongol power of evolution had long been hidden in the wilderness of Northern Mongolia. It was in the middle part of the twelfth century that the concealed power began to move, like a radium light, eastward, westward and southward It was indeed like a radium light, the brightness of which dazzled all the nations of the world, but which left nothing when it had passed away. This is because the Mongols were simply barbarians, only strong physically, but possessed of no culture, and no life could be blown into the vast empire they conquered.

China and Korea were forcibly subdued by the hand of the barbarians merely because of their lack of physical strength. As the two were far superior in culture to the Mongols, neither of them could be mentally subdued. When we compare the two victims' end, the culture of China was much higher than the Korean's, the former showed a brighter colour in her fading

than the latter. The Chinese dynasty called Sung was turned out, but the Chinese culture remained unchanged. Nomads as the Mongols had been, they had so poor a culture that their customs and manners exercised no influence over China; but, on the contrary, the Mongols became assimilated to the civilisation of the conquered as soon as they had seized the middle kingdom of China. China was, therefore, physically subdued; but mentally, she won victory over the Mongols. China had a marvellous civilisation, and had a wonderful power of assimilating others into her own culture. She had wisdom, virtue, and knowledge, but only lacked in zeal—a national zeal.

Japan in the thirteenth century was very strong in national zeal, patriotic ardour having been produced by her feudal system of government founded by Yoritomo; and in this the Japanese greatly differed from the Chinese and Koreans. Not only was there this temporary distinction at the time of her national danger, but an exclusively different power and culture had always existed in the heart of the Japanese nation. This power and culture was not what they borrowed or bought from China or Korea,

but an innate power which had come out of a great fusion of races, and a culture originated by their great ancestors who had founded the empire of Japan. The former was a strength which came from an intense feeling of patriotism that naturally bloomed in their happy dwelling place; the latter an hereditary tradition of wisdom, benevolence, and courage with which in the beginning of Japanese history their ancestor had instilled posterity by means of the three sacred treasures of mirror, stone and sword, saying, "Govern this country with the pure lustre that radiates from the surface of the mirror (wisdom), deal with thy subjects with the gentleness which the smooth rounding of the stone typifies (benevolence), and combat the enemies of thy kingdom with this sword, and slay them on the edge of it (courage)."

These hereditary and traditional characteristics became the so-called "Japanese chivalry" and the main source of "Bushido," which came into existence in Yoritomo's time (1184). And the essence of the ruling thought as well as the idea of patriotism had been through countless ages respected and put into practice by every sovereign or by his agent. Even in the earlier stages of

their civilisation, the Japanese could show many instances of fine chivalry. On setting out on her expedition for Korea (A.D. 202) Empress Jingo issued sublime instructions based upon the said principles. Her orders of the day, issued before the army set forth, ran as follows :—

"1. Unless strict discipline is preserved, success cannot be hoped for.
2. Men who give themselves up to looting and to selfish considerations will in all probability fall into the enemy's hands.
3. However weak your enemies may be, do not despise them.
4. However strong they may be, do not be afraid of them.
5. Do not spare those who are treacherous.
6. Have mercy on those who surrender.
7. When triumphant, you will be rewarded amply.
8. Severe punishment will fall upon cowards."

This essence of the Japanese idea was much more refined by the distinguished thoughts and teachings of China and India, flowing in through Korea. These thoughts and teachings were changed and ennobled into a natural creed by the never-weakening force of the Japanese spirit.

In addition to the national spirit of the Japanese, their knight class, which was the backbone of the country, fostered their culture by a

special discipline of thought. This began in the foundation of Kamakura government by Yoritomo, when he instituted the first basis of a "Bushido," in which, beginning with the Kamakura knights, almost all the military caste have been trained, and which has influenced the whole nation as well.

The essential points of the instruction are these:—(1) Practise and mature military arts; (2) be not guilty of any base or rude conduct; (3) be not cowardly or effeminate in behaviour; (4) be simple and frugal; (5) the master and servant should mutually respect their indebtedness; (6) keep a promise; (7) share a common fate by mutual bondage in defiance of death or life.

The Hojo era, which came after Yoritomo passed away, added another colour to the culture of Bushido. This new power was indeed the influence of the dogmas of the Zen sect of Buddhism, which, whether by a curious coincidence or as an outcome of the tendency of the time, had its origin in the thirteenth century, and was therefore of great advantage to Japan in strengthening the heart of her people. Of the Zen sect we shall have explanation in the second thesis of this chapter.

Thus the collision of the two different races, both full of progressive activity, but one having the courage of the illiterate savage, and the other the kind of valour which is founded on moral courage, was really inevitable. China was overthrown and Korea had fallen, and almost all the kingdoms of Asia had surrendered to the barbarous hand of the Mongols. Nippon was clearly destined to be the only country which at that time of danger should stand in arms to show the world the worth of military discipline and culture.

Before entering the second thesis, that is, " Personal rivalry of Tokimune and Kublai," we must say something about the Hojo family, which gave to Japan such a great hero as Tokimune, and which also introduced the Zen sect of Buddhism for the benefit of Japan.

The Hojo family traced their descent from the Emperor Kammu (782–805), through Sadamori, a Heishi noble, from whom Tokimasa, the first chief, was the seventh in descent. Their ancestors had settled at Hojo, in Idzu, whence they took their name. While the Ghenji clan assisted them, by intermarriage, the two clans had become closely attached to each other.

Japan reckoned nine rulers from this clan. Their names were Tokimasa, Yoshitoki, Yasutoki, Tsunetoki, Tokiyori, Tokimune, Sadatoki, Morotoki, and Takatoki. Of these, the third, fourth, fifth and sixth were the ablest, and most devoted to public business. It was on the strength of their merit and fame that their successors were so long able to hold power. Yasutoki established two councils, the one with legislative and executive, and the other with judicial powers. Both were representative of the wishes of the people, and modified the rigour of the old Kamakura government system. He promulgated fifty-one regulations in respect of the method of judicature, which is known as "Teiei-shikimoku," and worthy of study even to this day. He also took an oath before the assembly to maintain the law with equality, swearing by the gods of Japan, saying, "We stand as judges of the whole country; if we be partial in our judgments, may the heavenly gods punish us." In his private life he was self-denying and benevolent, a polite and accomplished scholar, loving the society of the learned.

Tsunetoki faithfully executed the laws, and carried out the policy of his predecessor.

Tokiyori, before he became Shikken, travelled, usually in disguise, all over the empire to examine the details of local administration and to pick out able men, so as to put them in office when he should need their service. In his choice he made no distinction of rank. He was, therefore, the terror of venal officials, injustice and bribery being known to him as if by sorcery.

After he became Shikken the foundation of the Kamakura government was made very firm by his reform of dismissing superfluous officials, and of appointing men of ability to every department. Particularly he paid a profound attention to judicial affairs, and in pursuance of the intention of Yasutoki, equality of jurisdiction was accomplished. He carried to an extreme length the virtue of economy so greatly extolled by his grandfather Yasutoki. Such was his frugality of life that we read of him searching for fragments of food among the remnants of a meal so that he might serve them to a friend, and we read also of his mother, Mātsushita-Zenni, repairing the paper of a shoji* in ex-

* Shoji is a paper screen used in the window. When one part of the window paper is broken, unwealthy people patch the hole with a small piece of paper instead of renewing the whole part, so as to economise the paper.

pectation of a visit from him. He retired from his magnificent position early to recruit his health in a monastery, entrusting the office of Shikken to a relative, Nagatoki, as his own son Tokimune was still of tender age, but continuing himself to administer military and judicial matters, especially when any criminal or civil case of a complicated or difficult nature occurred.

One thing that we must not miss out from a description of him (apart from his administration and politics) is that he encouraged the Zen sect of Buddhism. He was a zealous believer, from his youth upwards, in the doctrines of the sect which was brought home by the Japanese monks from China (1168).

"Zen" is the Japanese equivalent of the Indian term "Dhyana," which signifies "Meditation." In fact, the Zen is a contemplative sect. Its disciples, having been instructed in the general problems of life and of salvation, enlightened about the doctrines of Karma, believe that "knowledge can be transmitted from heart to heart without intervention of words." But though purely a contemplative rite at the time of its introduction into Japan, it was subsequently

modified—from 1223—by two Japanese teachers, Dogen and Enji, in whose hands it took the form known as the doctrine of the Soto sect.

In the Japanised doctrine we see that, when the highest wisdom and most perfect enlightenment are attained, all the elements of phenomenal existence are seen to be empty, vain, and unreal. "Form does not differ from space or space from form; all things surrounding us are stripped of their qualities, so that in the highest state of enlightenment there can be no longer birth or death, defilement or purity, addition or destruction. There is, therefore, no such thing as ignorance, and, therefore, none of the miseries that result from it. If there is no misery, decay, or death, there is no such thing as attaining to happiness or rest. Hence to arrive at perfect emancipation we must grasp the fact of utter and entire void." Such a creed effectively fortified the heart of a soldier. Death ceases to have terrors for him or the grave any reality. One step was quite enough for him; therefore no perplexity of mind.

Not only was Tokiyori so intelligent as to discover in the doctrine a great truth respecting human life, but he was so wise and far-sighted

as to conceive the necessity of the creed to future Japan.

He built a temple called Saimyo-ji among the hills of Kamakura, and there he lived his last days. He built another in the seat of his government, named Kencho-ji, whereto he invited a prominent bonze, Doryu, originally a Chinese priest named Tao-Lung, and appointed him the minister. And this became the centre of the Zen sect throughout the empire, though it had been advocated before this establishment by some Japanese bonzes.

Tokimune came into the world as the second son of the great reviver of polity and religion, who made him his heir in consequence of the talent he showed. Being put into the heirship of the most powerful and glorious family of the day, his surroundings were full of temptations of every kind, so that even his great talent would have been dissipated had he not such a home discipline as we know from his father and grandmother. Certainly his home discipline was justified in him, and his natural character gradually blossomed into perfect manhood.

In boyhood he was taught by two eminent scholars, Doryu and Rankei, whom his father

called from China. His genius was already known so early that these Chinese bonzes were often astonished at the boy's wisdom. A Japanese writer observes two sides in him: an innate Tokimune and a cultured Tokimune. "The world judges him to have naturally been a man of great decision or a man of sturdy nature; but very few are aware of what he really was. He was a man of talent and wisdom during the first half of his life, but not a man of will. Wisdom makes a man clear of reasoning, but at the same time, puts him into fear of arising doubts and of coming perplexities. A diary written by Tokimune gives evidence of his weak nature in deciding affairs, and how he struggled to cure this defect. He sought salvation in the power of Zen, and it was in the last half of his life that he became a truly cultured man of dauntless spirit."

It is an undeniable fact that either from his hereditary instinct and home discipline or from the necessity of adding a greater power to his character, he became a zealous adherent of the Zen sect. He sat at the feet of Doryu, and later he invited from China a famous bonze, Chu Yuan (Japanese, Sogen or Bukko Zenshi), for

whose ministrations the afterwards celebrated temple Yenkaku-ji was erected.

Sogen, as Doryu had been, became a great instructor of the able statesman, healer of his mental troubles, and in all respects the mainstay of his culture, and probably also of his politics. He is a man, therefore, not to be left out of the description when we speak of Tokimune.

Sogen, a prominent priest of the Sung dynasty in China, when officially at the temple of Neng-yen,* in Wenchow, had barely escaped massacre at the hands of the Mongols. Being arrested, condemned, and put into the execution ground, he gave the executioner one horrible shout of Zen (Katsu), and calmly sang the following ode, at which, it is said, the Mongol ran away full of awe:—

"There's no place upon this earth,
To lay down even my priestly cane;
But every phenomenon existing
Is vain to an enlightened heart.
How beautifully glitters
The Yuen sword of three feet long!
Like a flash of the lightning,
It slashes the spring wind."

Such a man as he, who entirely perceived the

* See pages 88, 155.

vanity of life and attained to its highest perception, was called to teach the young statesman whose desire for study and culture was overflowing. The priest taught him an introspective philosophy. He preached that life springs from not-living, indestructibility from destruction, and that existence and non-existence are one in reality. The inspiration Tokimune drew from the teachings and obtained in putting these thoughts into practice was so great that, as he says in his diary, the training gave him a gradual growth of the power he lacked, and gave him also a higher perception of life.

On the one hand, Tokimune was so zealous about his Zen culture that we read of him having frequent interviews with and putting many questions to his distinguished master. On the other hand, however, he was not guided in this matter solely by religious instincts; he seems to have used the Zen-shu (sect of Zen) bonzes as a channel for obtaining information about the Mongol movements in China, and even Sogen may not have been averse to acting as a medium of information between China and Kamakura.

It is said that one day his great teacher instructed him, saying "In three years' time

the western provinces will be disturbed by the barbarians. Lord, thou must be cool by all means." Nevertheless, Tokimune was not a mere hermit nor simply a Zen believer, but a man upon whose shoulders the whole national business rested. His religious fervour or his culture was interwoven, therefore, always with nationalism, and never interfered with his secular preparations. And this is why he was not a religionist, but a brilliant statesman in all respects. And this is also the way in which the greatness of Tokimune comes out.

Japan has a proverb " that a fool is the most fearful creature in the world. For he cares for nothing and for none." Had Tokimune not been aware of the Mongol movements and power on the continent, there would have been nothing praiseworthy in his great decision. But the truth was the very reverse of this. Tokimune knew too much of the Mongol sway in Asia. Moreover, he was a scholar, and therefore deeply versed in the national history of the country he ruled. The more he thought of these, the more difficult his solution must have been.

But the young statesman was convinced that culture must lead him to a great decision, and

with strenuous efforts he made rapid progress in the attainment of a high wisdom. Among the abundant tales of his culture we read with emotion the following of the mind of the teacher and his anxious student.

One day Tokimune was copying a big volume of Zen scriptures; and after concentrating his whole heart in prayer, he presented the transcript to his enlightened master. With a smile of content, the old master wrote a foreword upon it, stating: "Thy words, thy shout, thy letters, and thy picture will become divine soldiers, and thy army will conquer the devilish foes."

Not long after this event the Mongol peril loomed over the nation he ruled.

> "'Tis not the time to discuss what to be said; but to decide what to be done."

Rejecting the humiliating policy of the court, his farsightedness and culture made him take at once decisive action, and thus he raised the national prestige of Japan in all countries. He decisively put the ambassadors of the Great Khan to death, and the Khan who had despised Japan was treated very lightly, from the beginning, by the spirit of the Japanese statesman.

Thus, not only did the mysterious power of Zen give Tokimune the greatest capacity of seeing through the enemy's design and of deciding marvellously well, but the power also worked upon the nation's heart, and, together with the fine spirit of Bushido, it fostered that national idea with which the posterity of the old Japanese maintain their sacred empire to this day.

Rai Sanyo, a famous Japanese scholar, composed a poem of a very inspiring nature in praise of the great valour of Tokimune and of the spirit possessed by the contemporary knights. Though short, it may be compared with Tennyson's "Revenge" or Macaulay's "Armada." And it seems to be more comprehensible to us, in this stage of reading, than in the former state of our knowledge as to Tokimune's personality. Though inadequate to express its spirit, the following translation in prose may be given :—

In Chikuzen shores, blow the storms and gather the clouds ;
Who are those coming over the breaches ahead ?
They are the Mongols falling upon us from the north,
Who devastate the world from the east to the west.
They see this country of warriors similarly as Korea,

Which they won by threatening the weak clan Chang.*
Courage of Sagami-no-Taro (Tokimune) is marvellously grand!
Come what may! We know not fear; we feel
Awe with the dignified orders from the East (Kamakura).
Swiftly onward rush our men to cut the enemy to the heart;
Slashing off our masts, up we mount the fiends' ships;
Seizing upon the commander, arises a triumphant cry.
Alas! Fortune is unkind.
The tempest buries the foes in the ocean's wave,
Preventing the Nippon sword from exhausting the barbarians' blood.

We turn to our topic of Kublai's career in comparison with Tokimune's conduct. From Marco Polo's narration of his service under the Great Khan we know his features. He says in his book: "In stature the Great Khan was neither tall nor short, but of a middle height, with a becoming amount of flesh, shapely in all his limbs. His complexion white and red, his eyes black and fine, the nose well formed and well set on. He was of a benevolent and kindly disposition." Secondly, we are told by the Mongol annalist how Genghis Khan on his death-bed foretold of his promising son Kublai, how young Kublai distinguished himself above the

* See page 63.

others in many campaigns, and how he ascended the great khanship of the Mongol federation. In these facts we trace a curious resemblance in the nature and personality of the two great youths in their early days, with the great dissimilarity that one boy always lived amid scenes of bloodshed and among the nomads in the Mongolian wilderness, and the other in a detached land where peace reigned among the civilised people in the brightest island in Asia.

We cannot deny, therefore, that there was, in the first instance, a great gulf between the culture of the two. Kublai was probably freed from every temptation of youth, because of the restlessness of the times, when wars were incessantly undertaken by his father and brothers. As he took part in many campaigns under the blood-red banner of the Mongol Khans, his martial spirit must have been greatly developed. We read in the Mongol annals that his father Genghis was a creator of social and political economy; his laws and his administrative rules are especially admirable and astounding to the student; that justice, tolerance, discipline, virtue were taught and practised in his court in the desert, though he had neither the sages of

Greece nor of Rome to instruct him. But we are tempted to treat as exaggerated the history of his time, and to be sceptical of so much political insight having been born of such unpromising materials. In the youthhood of Kublai no civilisation from China could reach so far as the Mongol court in Karacolm, though a select band of the fairest maidens of China was annually devoted to the rude embraces of the Mongols. The influence of the Chinese civilisation over the Mongols really begins with the removal of the Mongol capital from Karacolm to Peking. It was in the court of Kublai that adventurers from Turkestan, Persia, Armenia, Byzantium, even from Venice, served him as ministers, generals, governors, envoys, astronomers or physicians. But these things are not in themselves enough to instil culture into an uncultured man; they came too late to infuse into Kublai's heart the farsightedness of a brilliant statesman.

He had no culture nor any strong principle of statesmanship, but the simple idea that force was the only instrument to turn everything to his will, and therefore the sole way of making him the sovereign of the world. It is natural

that he was not great enough to dominate the power of the Chinese civilisation.

As soon as the Sung dynasty had fallen, Peking became Kublai's court, and a great immigration of the Mongols followed their master's carriage. No harmony between the civilised Chinese and the nomads from the north could be attained. That which could only occur was either an entire separation of the two different peoples or a complete assimilation of one into the other. Force without culture was weaker than culture without force. Manifestly the Mongols have been absorbed by the Chinese civilisation; but as they had nothing of their own, it was impossible for them to make a choice or to avoid infection by the degenerated part of Sung civilisation. Consequently a great effeminisation began to operate among the Mongols immediately they had emigrated southward, and the martial spirit which had long been the charactistic of the Mongols disappeared for ever.

Leading his nomads, Kublai reached the warm current of Southern China, getting out of the severe stream of the north; he entirely forgot his old self when he drank the sweet wine of

degeneration; at all events, all his followers died of the drink.

He was certainly the first of his race to rise above the old barbarism of the Mongols. He had great intelligence and a keen desire for knowledge, with apparently a good deal of natural benevolence and magnanimity. But he lacked the farsightedness necessary to a great ruler. His love of splendour and his fruitless expeditions beyond sea created enormous demands for money. The splendour of his surroundings were necessary to some extent, indeed, to the ruler of more than four hundred states. But he shut his eyes to the character and methods of those whom he employed to raise it. Had he endeavoured to procure what he wanted in character, his power might have taken a stronger root in China. In a word, he developed hedonism instead of the necessary greatness of soul, and he hardly retained the strength and warlike character of his ancestors.

His invasion of Japan took place just when hedonism had begun to operate in his mind, and probably Marco Polo's account of the eastern isles, or Cho-I's tale of Japan, was the chief incentive to acquiring their wealth.

Force was his only instrument. With it he intended to bring Japan under his sway; but instead he was brought under Japanese influence. He challenged her to war; he was defied. Even with his armies levied throughout his vast empire, he could not subdue the tiny island of Japan!

Had not Tokimune been in possession of the greatest power of decision, that document already written by a court noble would have reached Kublai's hand, and that saying "Force is everything" would have been revealed by the enemy of humanity. Had not also our brave men been strong enough to fight in defence for more than seventy days on the western shores, part of the Japanese dominions would have succumbed to the fate of Korea.

However, things went the other way, and this fact shows, in a small sphere, the victory of Tokimune himself over Kublai Khan, and in a greater sphere, the triumph of the Japanese spirit over all the other Powers in Asia. In other words, it proved the superiority of simplicity and frugality to "epicureanism," and also that "culture is mightier than force." The Japanese nation was the only one to prove the

heavenly truth to all the countries in Asia, and this grand example shown by their ancestors, generation after generation, became a great stimulus to posterity, who, always encountering boldly the hardships that met them, have demonstrated to the world what the Japanese spirit was and is.

The third thesis of this chapter is "The collision of barbarism and civilisation."

It need scarcely be said that a difference of national aim existed between the Japanese, who had had a history of absolute independence for the long period of thirteen centuries during which their society had proceeded along a natural development, and the Mongols, who, from a nomad race, became at one bound the conquerors of the most civilised peoples in Asia, and soon degenerated. The world knows that Japan also became one of the world Powers at a bound, and some thinkers fear that she may go the way of the Mongols. This is, however, only an imaginary anxiety or a groundless apprehension of people who are unfamiliar with the history of Japan.

Whatever new thoughts may come into the land of Japan from the Western world, they are

not very unlike the Chinese civilisation which has been filtered into Japan in the past. The essence of the Japanese spirit springing from their culture of more than twenty-eight centuries could never wither as did that of the Mongols.

The Japanese call themselves the "Yamato race." We know not whence the name "Yamato" came; but it signifies "A great harmony." We know not wherefore "the Sun" became the ensign of the nation; it means "the greatest light of the world." Through these facts, however, we see that the nation has a splendid idea of concord and impartiality to the world.

In order to realise this aspiration, they saw the need of unwavering labour. The state of the world required of her a military power instead of an ordinary labour; wherefore the sword with which the Yamato race stands in Asia should strictly be for the attainment of a perfect peace. The Japanese word "Bu" (soldiery) means really "peace"; for it is made up of two letters, "stop" and "sword." Though the word was invented in time immemorial by a great Chinese sage, the Japanese early borrowed it from China with profound respect, and have made it their

own. The Japanese "Bu" or Chinese "Wu" should seek peace through war so long as reason justifies war, and it should halt when peace is obtainable.

But will the Japanese sword be used for ever, or do they think, as some observers fear, like the Germans? No! The ideal of the Japanese is much grander than that of the Germans, who consider that might is everything. Though the present war in Europe is strongly fostering the idea that "the mightier is the better" in most people, we should take into consideration the fact that no nation, however strong, could overcome the allied world Powers; or, if able, it could not possibly mentally subjugate it, and so it would always be in danger of revenge and its social progress unsafe. Such a view as this could never make for progress in international morality. What we aim at is, indeed, to unite our own reason to an international reason, and to join the essence of the Japanese nation to an international Power so as to ensure a real peace and a great harmony among the nations of the world.

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